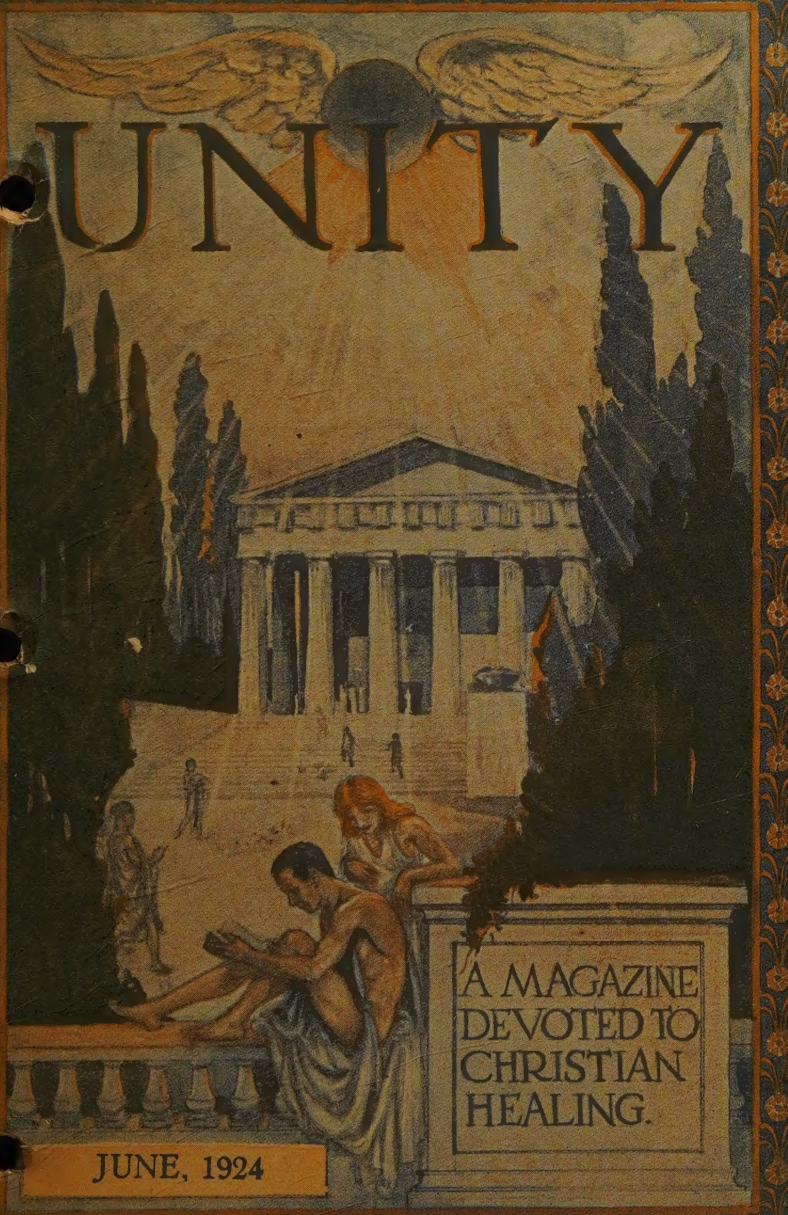
Garrett Biblical Institute

UNITY



A MAGAZINE DEVOTED TO CHRISTIAN HEALING.

JUNE, 1924

VOL. LX 10 CENTS A COPY NO. 6

CONTENTS

Impersonalizing Evil, *E. V. Ingraham* 503

Instantaneous Healing, *Ann Whitcomb Fairfield* 510

Dynamite the Consciousness, *William S. Eldredge* 517

Recognition of the Source, *Charles Fillmore* 520

The Inner Meaning of Tithing, *Ernest C. Wilson* 521

The Oneness of Life, *Bessie B. Barkley* 525

Macrocosm and Microcosm, *Columbus Bradford* 529

A Way of Accomplishment, *Arthur Dudley Hall* 535

The Home 540
A Child's Right—To keep His Faith Undisturbed . 540
Rosalie Taskett Craig
The Larger Love, *Alice L. Ruth* 544
Moral Training in the Home, *Mary S. Flint* 547
Motherhood Department 549
A Mother's Creed, *Mary Parrish* 549
Our Page of Blessings 550

Healing and Prosperity Thoughts, facing 549

Sunday Lessons 551
Joy, A Builder 551
The Joy of Observing the Law 553
From a Mind Divided Through Sin, to the Joy of Observing the Law 556
The New Birth 558

Society of Silent Unity 563
Extracts from Letters 563
Silent Unity Healing 568

Publishers' Department 579
Announcement of Unity Conference 581

UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY (Inc.)
917 Tracy, Kansas City, Missouri
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

Entered as second-class matter, July 15, 1891, at the post office in Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 60 KANSAS CITY, MO., JUNE, 1924 No. 6

Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

MERCY

The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest:
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptered sway;
It is enthroned in the hearts of kings;
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice.

—*Shakespeare.*

IMPERSONALIZING EVIL

E. V. INGRAHAM

MAN HAS various experiences dealing with that condition arising in his life which he calls evil. We shall not, in this article, attempt to make a reality of evil, but there is a condition, which arises in our lives and which affords us considerable opposition, that we have generally called evil. That which we have called evil is recognized by man. Because of this recognition it has a part to play in his life, and before it can be successfully met it must be understood and faced for what it is really worth.

Contemplated from the viewpoint of the reality of God, that which is evil has no existence, but that it has existence in the mind and life of man is a self-evident fact. It is as real to man as the mistake that a student may make in his attempts to demonstrate the principle of mathematics. The principle of mathematics does not take into account the mistakes that an individual may make; but so far as the individual is concerned the errors made in the application of the principle do exist, and he suffers the consequence. The means of correcting errors in applying the principle of mathematics is provided in gaining an understanding of the principle and then conforming one's future activities in accordance with it.

One of the great mistakes that we ordinarily make in our attempt to deal with that which we have called evil is made through personalizing it. That is, instead of dealing with the idea back of the appearance that we call evil, we deal directly with the individuals who are expressing evil. The corrective for evil conduct is not in an attempt to restrain or direct the outer manifestation of evil. We should deal with the element in the human life that determines all outer activities. All human activity is the result of thought; before we can readjust the

outer action of man we must readjust his thought activities. Evil conduct is the result of evil thought, and until the evil thought is dealt with the outer activity of man will never be dealt with effectively. Therefore, we shall not successfully cope with the problems which evil presents until we can deal with evil, dealing with it not as an individual, but as thought.

The first step that we should take in order that we may deal successfully with the situations in life that we have called evil is to impersonalize them. In other words, we should recognize that it is not the individual who is evil, but that the thought back of the individual is evil and that the thought, rather than the individual, must be dealt with directly.

It is readily recognized that the thing or condition that we have called evil has originated in the mind of man and has no existence in the mind of God. When we can see that evil is not the individual, but an idea in his mind, and face it as an idea independent of the individual, we shall have separated it not only from the source from which it came, but from that which sustains it. When we take the idea of evil, as it were, away from man, and see it as a separated, isolated thing independent of man, we rob it of its being. For instance, we see a man committing some act that we have called evil, such as selfishness and greed. The man in himself is not selfish nor is he greedy, because he in himself is a son of God, knowing that every good and perfect gift comes from the Father and that there is in the substance of the Father an infinitely adequate supply to meet his every need. He also knows that this supply is equal for all men, therefore, that there is no need for selfishness or greed. The idea of selfishness and greed has originated in his own limited vision of life, in his own false estimate of himself and of his fellow men. Therefore, instead of trying to overcome the man who apparently is committing the evil of selfishness

and greed, the most effective way is to deal with the ideas themselves. Once we see these ideas separated from the individual, they have no basis of action and thus their endurance is reduced to the minimum.

When ideas of selfishness and greed are seen as isolated from their source, man's limited vision, they can be destroyed very readily by a recognition of the truth. The truth is that God is universal mind; that in the mind of God there are only righteous, true, and constructive ideas. Ideas which bespeak selfishness and greed have no foundation in the universal mind, therefore have no endurance, and through the power of the universal mind, which is universally perfect, they are dispelled, even as shadows are dispelled from one's vision when light has made its appearance.

When once an individual begins to see that he can gain power over evil by taking this impersonal attitude toward it, he will readily meet and solve the various problems that arise in his life.

Very often an individual feels that he is receiving opposition from another individual. The first thing that he should do under these conditions is to determine whether his own conduct is entirely consistent with the principles of Truth. Then if there yet seems to be opposition, let him consider what the idea is that is finding expression through the other individual and causing the apparent opposition. For instance, in such a case the idea of personal ambition is often the direct cause of inharmony, and it might be where one least expects it.

Personal ambition always seems to be in opposition to the great universal idea, wherein God is the only rulership recognized. The individual who is striving to attain personal power and to advance himself personally is not to be dealt with; rather, the idea that is seeking personal domination is to be dealt with. One should isolate this idea from the individual who seems to ex-

press personal ambition, and deal with the idea itself, declaring somewhat as follows:

In the whole universe there is but one supreme and ruling power, God. This ruling power expresses itself through all men equally; therefore there can be no selfishness or personal ambition arising to offset the rulership of this perfect mind. Through the power of the one ruling mind of the universe, all personal ambition is fully destroyed and every idea that would set up a kingdom of its own is utterly dissolved from the face of the universe forever. This affirmation clarifies the mind by freeing it from the idea that one individual is opposed to another individual. As we have said before, the issue is not a question of individuals, but of ideas.

This same general attitude of mind should be equally effective in dealing with conditions within the individual himself. For instance, if an individual finds within himself certain ideas that are not consistent with his highest ideals, let him take these ideas as isolated things, rather than as a part of himself; in other words, he should stand these ideas up before himself, as it were, and look at them as separate entities, dealing with them in that manner. Take, for instance, one who is expressing a degree of fear. Man himself is not fearful, but at times he responds to ideas which would make him seem to be fearful. If he will take the idea of fear and isolate it, separate it from himself and face it for what it is really worth, he very readily will find the solution to the problem.

If you are expressing fear, take the sum of ideas that seemingly are asserting themselves through you in this matter. Ask yourself the question: "What are you really afraid of?" Then line up in front of you all the ideas of which you have been afraid, and face them out; ask them what they really amount to in the great eternal scheme of the universe. It will readily be seen that any idea that would

create fear in your consciousness has no real foundation in God and therefore has no permanent being. In the sight of God there is nothing to fear, because God is perfect love. This love is infinite consideration and has within it the element of absolute protection; therefore there can be no fear arising from God, and he who knows his unity with God knows that he has nothing to fear. In the presence of God any idea which would create a fear condition in you has no power to stand. As the consciousness of the power and the presence of God grows in your consciousness, all ideas of fear and of a kindred character are absolutely destroyed.

The same general method of procedure would apply equally in the treatment of disease. Disease, as we know, is only the outpicturing of certain ideas. Ideas that can produce disease have no origin in God and therefore have no definite part in the life of his creation. Instead of trying to treat the disease as a part of your being, reduce it first back to ideas and know that it is produced by certain ideas that are not godlike in character. Then face these ideas again as we faced them in the previous illustration and check them up for what they are really worth in the sight of God. God is perfect health, perfect harmony, perfect righteousness, and Truth; therefore there can be no idea in the mind of God which would not produce a corresponding result. Any idea that produces disease has no part in God; therefore, fundamentally such an idea has no part in you, a creation of God. Once separated from yourself, the disease-producing idea is removed from the source which created it. Standing isolated in the universe, in the presence of the infinite and perfect mind of God, it has no endurance; it follows that through the power of God the disease is destroyed, not only out of your being, but out of the universe. This impersonal method of procedure should aid greatly in eliminating the idea of the disease from the individual, as well as in freeing his

mind and his body from the corresponding results that we call disease.

One of the chief reasons why so-called error has played such a definite part in the life of man and has in reality seemed so powerful in his life, is because man has accepted it as a part of himself. It is only in this relationship that error or disease has any power at all. Any evil that is separated from the source from which it draws its substance, sooner or later must resolve itself back into its native nothingness.

There is also a power to be attained through impersonalizing constructive ideas. In fact, the most effective way in which to deal with any idea is to impersonalize it. An imperfect idea very soon disintegrates when impersonalized, because there is nothing to sustain it further. On the other hand, every constructive idea finds in the impersonal attitude its direct contact with the great creative impulse of the universe, and its activity is enhanced thereby. In other words, every idea which has in its nature anything that corresponds to the universal principle, receives the benefit of the activity of that principle and its power is increased in direct ratio to that correspondence. When a constructive idea is linked only with one's own personal mind or with the personal mind of another, it has only the impelling force and the creative power of oneself or of that other one. On the other hand, when the idea is impersonalized and used and measured according to the infinite principle of the universe, it is very much increased in its capacity.

Jesus Christ's secret of power lay in the fact that he always impersonalized his every expression of power and authority. "I can of myself do nothing," was his comment on his own power of accomplishment, while "The Father abiding in me doeth his works" was his estimate of the power of Spirit to work through him. It was not his personal activity that accomplished things, and he recognized this fact as related to himself. On

the other hand, he recognized that the universal activity of the God mind was infinite in its capacity to accomplish, and through this impersonal activity of God mind he accomplished much.

The Truth student often affirms: "I am power." The secret of power is not in recognizing that "I am power," but that the indwelling Christ is power. In other words, I am not power of myself, but because of the Spirit of God in me all power in heaven and in earth is given to me. That which is true of me is true of all men under similar circumstances. However, this is an absolutely impersonal attitude, inasmuch as it recognizes God, God alone, as the power of creation and the power of accomplishment.

It can readily be seen that the most effective manner of dealing with any idea is to treat it in an impersonal way. Once separated from your own mind, an idea stands or falls according to its relationship to the fundamental principle of the universe. If an idea is not in harmony with the activity of divine principle it naturally dissolves into its native nothingness. If there is in the nature of the idea that which corresponds to the fundamental nature of divine principle, through its unity with this principle its activity is raised to the highest possible degree, and a perfect and immediate manifestation is the inevitable result.

WE WALK BY FAITH

Back of all that is substantial there is faith. Back of all friendships, back of all genius, back of all accomplishment, there is faith. Would the student practice hours and hours at music unless he had faith that sometime he would become a musician? Would the inventor work years on his inventions unless he had faith in ultimate accomplishment?

Paul said: "We walk by faith, not by sight."—*Adelaide Kennerly.*

INSTANTANEOUS HEALING

ANN WHITCOMB FAIRFIELD

CHRIST explained to his disciples, in his parable of the sower, that the seed represented the words he had spoken. He said: "In the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience."

For this reason some healers say, when speaking of a patient: "We have sown the seed, but just as it takes time for a grain of wheat to germinate after it has fallen into the ground, so does it take time for the word of God to manifest as health in the body of man." These practitioners feel that by so doing they are following the teachings of Christ.

A careful study of the context of the story of the sower shows conclusively that Christ was speaking of preaching or teaching, and not of healing. There is a vast difference between teaching and healing. In teaching, the speaker addresses his audience; one person may grasp some truth uttered by the speaker and apply it with profit to his own life, while the same words may make no impression on another hearer. In teaching, the teacher gives out his message; all may listen and learn, or they may refuse to listen or to accept the teaching. In healing there comes to the physician, from some needy soul, a direct call for help.

Christ healed instantly. There is no legend sung, no record given, in which Christ states that there is any time limit on getting well. Every cure that Christ performed, as the story is related in the Gospels, disproves such a thought. In each case Jesus' work was virtually the instantaneous changing of an organ in which disease had been manifesting into an organ manifesting perfect health.

Every practitioner who tries to follow the Master's

methods should avoid thinking that it takes time to heal. If he or his patient holds such a thought, the healing that they both desire is retarded.

It is true that Jesus Christ said to the ten lepers, "Go and show yourselves unto the priests," but "as they went, they were cleansed." In another instance Christ said to the centurion who had asked healing for his servant: "Go thy way; as thou hast believed, *so* be it done unto thee." In this case (in which absent treatment was given) the "servant was healed in that hour." This style of relating the fact might have been the author's manner of telling that the healing occurred instantly, or the results might have been stated in this way because the nurse had failed to record the exact moment when the change from sickness to health took place in her patient. The same explanation could be applied to the instance in which Jesus said to the nobleman, "Go thy way; thy son liveth," for the father was a day's journey from home. However, when the ruler returned upon the morrow and his servants told him that the fever left his boy in "the seventh hour," the man knew that the healing had occurred within the hour in which Christ had assured him that his son would live.

These three incidents are the only exceptions (if exceptions they can be called) to immediate healing following the statement of the Great Physician. Even under these circumstances, if we take the Master as our pattern, we have but a sixty minute time limit in which to heal a patient.

The cures that have been cited were simple when compared with Christ's outstanding healing miracles. Thrice Christ instantly changed death to life. Each of the other healings was a renewing of organs that were irritated, diseased, or in some abnormal condition, but from which life had not departed. When Christ raised the dead, he took matter from which the controlling spirit

had vanished, matter which was disintegrating and returning to its original etheric state, charged it with intelligent life, and gave back a perfectly restored temple to the soul that had fled from its own crumbling walls.

While uttering two words, "Maiden, arise," man's Redeemer galvanized into action every cell of a dead body: "And she rose up immediately."

In restoring Lazarus' body into living tissue, Jesus' prayer included a number of sentences, but not because the Master needed the extra time or affirmations to help perform the miracle, as is shown by his words: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me. . . . Lazarus, come forth. He that was dead came forth."

Martha had counseled her friend, the Master Healer, to refrain from having the tomb opened, perhaps fearing that discredit might come upon this one whom she loved. "Lord," she said, "by this time the body decayeth; for he hath been *dead* four days." But Christ, knowing the inherent power of life and his ability to call it into expression, "saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?"

Christ's third gift of life shows, perhaps more plainly than any other act of his life, his tender love for all. Mary and Martha and Lazarus were the Master's intimate friends, and on the way to the tomb Christ was so moved by the sisters' grief that he "groaned in the spirit," and wept, so that the Jews said: "Behold how he loved him!" The maid who arose from her bed was the daughter of a ruler of the synagogue who had thrown himself at Jesus' feet, begging him to go and heal the child. But the son of the widow of Nain was restored to life, because, walking along the road,

Christ was moved to compassion by the tears of a mother whom he chanced to pass on his way to the city. No one appealed to Christ for his help. It needed but the sobs of an unknown woman for her only son to stir him into giving life for death, joy for mourning. Touching the bier on which her boy lay, He said: "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us; and, God hath visited his people."

Jesus Christ's supreme miracle did not occur instantaneously. It followed his crucifixion and entombment. It took three days, corresponding to the magical number of the trinity, for the Master's Spirit mind to revivify his own dead brain, to restore to life every nerve and cell and muscle of his body, which had been slowly tortured to death, and to walk forth from his tomb with only himself to credit for his restoration to physical life. Those three days register Spirit's complete triumph over matter.

Truth students have healed "all manner of disease." Gibbon's Rome states that it was no uncommon thing for the disciples and their immediate followers to raise the dead; there are healers now living who state that they have restored life; but the culminating glory of Christ is yet to be duplicated.

Christ instantly healed the sick, raised the dead, and quickly resurrected his own body because he knew the Source of life. He understood the power of life, and therefore he was able to call life forth into manifestation anywhere. Christ demonstrated that life comes forth as the result of the call of an intelligent mind to Spirit mind. He showed time after time that by this method the dynamic power of life is released. This fact is not so hard to grasp when we consider that physical scientists state today that thought is the field of activity just be-

yond radioactivity and that thought is energy that has been measured.

Many healers are helped tremendously by the understanding that thought is a form of energy, as electricity is a form of energy, and that this energy can be directed into any channel into which an intelligent mind wishes to turn it. The difference between radioactivity and mind energy is that in the use of electricity there is needed an intelligence outside of itself to direct its course, while mind energy is a combination of the operator and the power, or, thought is energy and mind in an indissoluble union.

Christ understood that mind includes energy, and he directed that power into the sick and the dead cells which he wished to restore to life. As mind vibrates at a vastly higher rate than radio energy, his work was accomplished with greater speed than that attained by any electric current.

Ask and believe, as did Jesus, that your Father hears you always. Tune in with God mind and know that you need no wires, no aerials, no headsets, no loud speakers to reach your Father, or to have him answer you by the "signs" that "accompany them that believe."

Every earnest student aspires to do the things that some beloved master in his chosen work has accomplished, and always he hopes to add his bit to the total gained. That the followers of Christ have seemed to falter at the thought of "carrying on," may be because mind has seemed such an intangible thing with which to deal. Our Master had the utmost reliance in our ability; he did not express a hope, but he stated it as a fact, that we should do greater things than he accomplished.

Chemical scientists today are saying that mind is energy that can be measured and that its zone of activity lies just beyond the field of radioactivity. Doctor Hil-

ton Ira Jones, a university professor, and a member of many scientific organizations here and abroad, states that Christ spoke, not as a religious enthusiast, but as a master of science, when he said that by the word of faith a mountain could be removed into the sea. Doctor Jones adds that machinery will be run by mind in the future, as it is propelled by electricity today.

Followers of Christ, do not say, do not think that it takes minutes, hours, days, weeks, months to work a healing. Live up to the faith that your Teacher expressed in you. When it takes you months to complete work that Jesus finished in a moment, you are not fully following his example.

Nearly every Truth student has performed a few instantaneous healings, proving that this tremendous healing power lies within him. Expect your patient to see, to hear, to walk, to eat, to function normally throughout his being the minute you ask God to direct his healing current of love into the patient's body.

Christ did not wait to grow new cells. He took withered, broken down, diseased, and dead atoms in bodies as he found them, and instantly revitalized, restored, redeemed, transmuted this unhealthy matter into vital, living tissue, and his patients were forthwith strong and active. Jesus did not say: "You have been many years getting into this condition. You cannot expect to be well at once. The healing is finished, but it will become manifest only with time." Christ spoke, and the man who was born blind saw. The woman, who for twelve years "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse," touched the Great Healer's clothes, "And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague." The impotent man, who had been ill with an infirmity for thirty years, was made

whole by Jesus' words: "Arise, take up thy bed, and walk."

To heal instantly, as Christ did, fill the cup of your heart full to overflowing with rejoicing that Christ promised you that you should do greater works than he accomplished. Read over and over the stories of Jesus' miracles. See death instantly transformed into life; the maimed, the halt, the blind, men and women with supposedly incurable diseases changed into robust, healthy, rejoicing individuals. Recall your own successes, when you were able to contact mightily God's healing power, and you actually saw the change from sickness to health take place in your friend while you were speaking Christ's words of love. Remember that thought is force and that your words are the switch that turns the energy of the eternal Mind into the channel into which you wish it to go. Instantaneous healings, if you work toward that goal, will not prove to be surprises to you, but everyday occurrences.

One such cure will do more to convince the world that Christ's law of healing is operative today than all the sermons that you can preach. Such a miracle is Christ's love made visible; the quicker it can be accomplished the more convincing it will prove to be to those whom you wish to help.

The life of a man who has received Christ's healing gift, or the life of one who has witnessed the bestowal of His blessing, is forever changed, for such a soul knows that at least once in his life the mist was very thin between him and his Most High God.

Mankind never loses any good thing, physical, intellectual, or moral, till it finds a better, and then the loss is a gain. No steps backward is the rule of human history. What is gained by one man is invested in all men, and is a permanent investment for all time.—*Theodore Parker.*

DYNAMITE THE CONSCIOUSNESS

WILLIAM S. ELDREDGE

ALL TRUTH students recognize the value of denial and affirmation, yet all do not recognize that the effectiveness of these two essentials is in direct ratio to the force that impels them. If we really desire them to be effective weapons in overcoming the many seeming inharmonies in and about us, they should be projected with a mighty force. This does not necessarily mean noise, but, rather, power of heart and mind, faith, and expectancy. This Truth is emphasized and reiterated over and over in the Bible. "Be strong in the Lord, and in the strength of his might."

We are made powerful in the Lord by affirming powerfully that we are exactly what the Lord is. Occasionally one will make an affirmation of Truth with such strong sincerity as to eradicate wholly that which is not manifesting godlikeness, be it what it may—deafness, blindness, cancer, or any of the thousand and one black shadows of distress which men have drawn to themselves through ignorant, false thinking and living. The word of Jesus raised the dead. The word of Peter, Paul, and other Bible characters raised the dead. For several centuries after Jesus had completed his public ministry, so general and overwhelming was the conviction of the power of the word among the early Christians that by it the dead were raised, blind eyes were opened, and all manner of diseases were healed. The most precious possession of the early Christians was the power to affirm the Truth of being; they would not relinquish that power in the face of torture and death.

We do not get good results when we play at Truth, when we drift. We do not get good results when we are ashamed of Truth and do not wish it to be known that we are seeking help from God through a healer, and,

if it does become known, apologize to our friends for it.

How many of us dare put to the test the power of the I AM that is in every one of us? In all centuries a few great souls have exercised this power and have achieved results that seem supernatural to us; we feel that they were specially favored, or were given powers that others do not possess. Such conclusions are poor excuses for our own faint-hearted efforts. Those great overcomers simply accepted the challenge of the Almighty to prove him, and they came out more than conquerors. God is no respecter of persons, and all may freely draw at will on the "unsearchable riches" and the powers of Christ.

Why do beginners often face and overcome mountains of seeming difficulties that others, who possess a far greater intellectual knowledge of the law, cannot move? For the simple but profound reason that they are glowing with the fervor of their first love. Their faith is unmixed with doubt; they have accepted the power of God as invincible and the thought of delay or defeat does not shackle them to any shadow, no matter how big or how appalling it may seem at the time.

Within man are the seeds of any transcendent destiny that the heart may crave or the divine will within may decree. We can choose what we wish and go where we please, if we will but pay the price. We can change penury into glad abundance, sickness into radiant health, and so transmute the very cells of our bodies by the power of the Christ life within that they will become bodies of light, incorruptible, undefiled, that fade not away. The man who is a failure is such and remains such because the pulse of holy incentive and divine purpose beats faintly within him. Such a one should affirm his birthright of divine power and intelligence with a mighty zeal and an unwavering persistency.

We need to cry out and shout more than we do; we should add vehemence to understanding, and charge

the batteries of life with such a power of enthusiasm and love that our words will become all-prevailing; we should cultivate a spirit of conviction that is glowing and unafraid. "Sing unto Jehovah; for he hath done excellent things; let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel."

In some oil wells the oil has to be drawn by pumping. It is a hard, slow process, and, while the oil that is thus obtained is good, the flow is so meager and the cost of obtaining it is so high that the dividends are few. An oil well, after it has been drilled, cased, and made ready for production, is "shot" with a powerful charge of explosive at the bottom, to make a great opening for the flow of oil. If everything goes well, a "gusher" follows—the hope of every producer.

It is as easy to be a Truth "gusher" as to be a "pumper"—and it is far more pleasurable and profitable. All that is necessary is for the consciousness to be shot with a strong charge of spiritual dynamite. Spiritual dynamite is composed of love, faith, and the power of the word mixed with unquenchable enthusiasm. Others may pump us but we must "shoot" ourselves—work out our own salvation, knowing well that it is God that works in us and with us, both to will and to do his good pleasure.

Many persons mistake tear bombs for dynamite, and their lachrymose effusions spoil many a good charge of spiritual power that would have flooded their lives with the scintillating sunshine of heaven; they continue weeping and living in mist and fog.

Divine understanding and holy zeal are invincible. They are twin disciples within man that go forth conquering and to conquer. We cannot suppress the one without suppressing the other. We do not have to seek afar for our heart's delight, for it is ever within us. Our part is to bring it into expression, and that can be

done only through sincere earnestness. Our very earnestness is the pledge of that which is to come. The unmeasured power of subconsciousness lies largely dormant because we do not arouse it. Through long experience it has learned of our fickleness and indecision and it is not easily aroused to unaccustomed efforts. But when it finally realizes that a new note has been struck, it throws its whole force into changing what was hitherto the dirge of life, into a pæan of praise and triumph.

"If ye know these things, blessed are ye if ye do them."

RECOGNITION OF THE SOURCE

Charles Fillmore

In every great movement, whether personal or universal, there should be a recognition of the source of all activity. That source we know to be God. Instead of offering a prayer in which we might advise God what we should like to have him do, or telling him what he has left undone, we simply recognize that there is one universal, omnipresent intelligence, having all power, all wisdom, all that unifying love which we all need. So let us with one accord enter into a recognition of that great fact that there is but one Presence, one Power: the Good omnipotent.

If we understand the fundamentals of Being, if we know that we are expressing an absolute truth, we shall unify with everybody who has that understanding. On this Presence and Power, which is a silent omnipresent something that we cannot see or feel or touch, of which we may make no graven image, we shall form a basis, we shall establish a thought atmosphere that will continue throughout our work. You understand this spiritual presence. Let us all, then, with that understanding shut out the external and enter into Spirit with the central thought that there is but one Presence and one Power in the universe, the Good omnipotent.

THE INNER MEANING OF TITHING

ERNEST C. WILSON

TITHING concerns one of the inmost mysteries of life: the process by which life is given expression, sustained, and unfolded, the process by which life is restored when encroached upon by disease, and uplifted to spiritual expression in the overcoming of sickness, sin, and death. From this mystery is derived the truth: "For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath."

As related to things about us that we use and employ for our comfort—the value of which we measure in terms of money—the ancient law taught the giving of the first tenth to God. This custom has long been practiced as a religious rite or duty; but it is only recently that men have discovered that this practice is a valuable one, that it serves to increase one's income. That this is true is attested by the experience of thousands of people who declare that through systematic tithing they have found their incomes gradually increasing; the more they give, the more they have.

Receiving through giving is the peculiar paradox of tithing. We have long known this rule to be true in regard to other possessions, but have been slow to discover its application to finances. Every student knows that the best way to possess knowledge—more and more of it—is constantly to give out what he already has. A certain metaphysician, whose time is largely devoted to teaching and writing on Truth subjects, has had occasion time and again to prove this idea. He has often been asked by students whether he had not an "inner" class, wherein were taught truths not generally disseminated. He always has to disappoint such inquirers by saying that it is his practice to give forth freely the ideas that come to him of God, both for the help of others

and as an unfailing means of receiving more and greater revealments of truth. A mind filled with little ideas has no room for the larger idea that is awaiting that mind's receptivity. Only by keeping the mind an open channel are we kept in conscious touch with the universal mind.

To withhold ideas from expression, automatically closes the door by which more ideas would enter. To withhold money from circulation operates similarly. Both cases may be compared to an attempt to hold the breath that we draw into our lungs. We must exhale it in order to receive more, and the breath, if held, soon becomes a noxious poison instead of a blessing.

From a material point of view the principle of tithing does not seem to be true. It appears that the opposite (keeping all that we can obtain) is a mark of greater wisdom. In this, tithing is not different from most principles of Truth: Material senses adjudge it false. Only spiritual sense knows the truth and sees its operations clearly. The richness of God is in his ability to give; cultivating a conscious ability to give is one of the essentials to becoming like him. To him who has the conscious ability to give, more is given; he who lacks this consciousness keeps away the spiritual supply, and loses even the little that he has.

Not only does the law of tithing operate for our well-being as applied to our finances, but it is also applicable to our time. In the consideration or performance of any task to which limited time is alloted, the student will find it decidedly to his advantage to give the first fruits to the Lord, to use the first tenth of the allotted time in the realization of ability and in receptive listening to the "still small voice" that will reveal the easiest, most harmonious, and most efficient method of procedure. The student usually will find that what formerly required even more than the time that he had to give, can be accomplished in less than the nine tenths left after tithing.

Thus the law of tithing operates in our affairs, bringing to us abundance and ease, the blessed consciousness that the "Father worketh even until now" with us, lightening our burdens, filling our lives—and our barns with plenty, as Solomon said.

So much for the outer working of this law in our lives. As the outer is the effect of that which is interior, we find the real essence of the law, the spiritual reality of tithing, as a principle within us. Tithing is required of us, not only that we tithe of "things" that come to us from the outer world, but that we "honor Jehovah with our substance."

Spirit is the true substance; it is man's spiritual endowment that makes him rich, strong, powerful, a veritable son of God. There is a very close association between the spiritual nature and the life force in man. The life force is that mysterious power, the divine spark, the fire from heaven, that sustains the bodily health and vigor, rebuilds worn-out cells, removes waste matter, cleanses the blood stream, and energizes the nerves. This power, or spark, is the creative principle; it is spiritual, and its function is to create spiritually. It is God's great gift to man, and as such is commissioned to do man's bidding. Thus, while it is spiritual, it is sometimes made to seem otherwise, by reason of man's material thought and his misuse of the life force. When not interfered with, it brings new life and energy to all phases of being, renewing the body, calling forth new and increased mental powers, and bringing the spiritual illumination that leads to the unfoldment of Christhood.

It is evidently God's plan, in his infinite abundance, to provide enough of all things for righteous needs, and a little to spare. This is suggested in the story of Christ's feeding the four thousand with the few loaves and fishes. There was enough for all, and about seven basketfuls were left. So of the vital substance which sustains us: There is sufficient for all our needs, and a

reserve that provides for unexpected demands upon our strength, for resisting the encroachments of disease and the destructive influence of negative emotions, and for repairing the damage done our bodies by too violent exertion or by physical injuries.

When this surplus of substance, which seems to compare with the tithe in the external world, is not interfered with by wrong thinking and resultant bad effects upon the physical plane, it is "lifted up," and becomes the light that lights the life of men; it virtually is the physiological and mental expression of the Christ principle within us. If it is misused or wasted in negative thoughts, emotions, or actions, our light is eclipsed by darkness—and how great is that darkness! It is the spiritual darkness that makes us to grovel in materiality, when we might share all the riches and the joys of our Father's house. It is the story, in consciousness, of the prodigal son who wasted his substance in riotous living.

It might well have been this substance to which the Christ referred when he said: "I, if I be lifted up from the earth [materiality], will draw all men unto myself." True it is that those who have been lifted up, those who have honored God with their substance and the first fruits of their increase, do draw others to them as light attracts us from darkness. Theirs is the secret of true abundance, true supply, for they tithe not merely of material things, but have raised their consciousness above the material plane of emotion and sensation, consecrating the precious Spirit of life to God, ascending in consciousness to the Father.

This is the interior principle of tithing. "He that is able to receive it, let him receive it."

Remember that there is a great law of cause and effect. It is: With the same measure that you mete it shall be measured to you again. If you give out only love you will draw only love to you.—*Lowell Fillmore.*

THE ONENESS OF LIFE

(An argument for vegetarianism)

BESSIE B. BARKLEY

THE philosophers of every age, since history began, have advocated a nonflesh diet, for reasons born of human experience. The Hindus are believed to have been the first to teach and to practice vegetarianism. They make the claim that from them the doctrine of vegetarianism spread to the Japanese, the Chinese, the Tibetans, the Siamese, the Burmese, the Ceylonese, and the Persians.

Among the first exponents of Occidental philosophy who advocated a nonflesh diet were Pythagoras, Plato, Socrates, Seneca, Plutarch, Tertullian, and Porphyrius.

Many reasons have been assigned for the necessity, or at least the desirability, of abstaining from a diet of meat. The Hindus exclude meat from their dietary as an aid to spiritual development. Other Orientals do the same because of their conception of the oneness of life; others, because of their understanding of the physiological structure of the body; others, because of certain moral and spiritual ideals of life handed down to them and accepted without reasoning.

In modern times, many persons not actuated by any high ideals for soul development refrain from the eating of flesh because of the deleterious chemical effect which meat has upon the cell life of the body and upon the harmonious functioning of all its organs. Medical science purports to show that meat, when eaten, predisposes the body to many physical ills; among these are nephritis, Bright's disease, diabetes, tuberculosis, apoplexy, arterio-sclerosis, indigestion, skin diseases, constipation, and so many others that we have not the space to enumerate them. Metaphysicians reason that these diseases are the result of wrong thinking. The evidence indicates that both the medical scientists and the meta-

physicians are right: These disorders are caused by wrong thinking, the kind of wrong thinking that causes man to eat the flesh of animals.

The Hindu is taught that all animals have mind, soul, and feeling. He is taught that life and mind always manifest simultaneously; that neither exists without the other. The Hindu believes that the germ of life in every being in the animal world, beginning with the unicelled forms of life, will pass through all stages of evolution and will eventually develop into the highest form of expression—a human being.

Porphyrius, a Greek philosopher who lived and wrote in the third century, says:

> . . . we must not say that brutes, because their intellection is more dull than ours, and because they reason worse than we do, neither energize discursively, nor, in short, possess intellect and reason; but it must be admitted that they possess these, though in an imbecile and turbid manner, just as a dull and disordered eye participates of sight.

It would therefore appear that the eating of meat assumes the same ethical aspect as cannibalism. An anonymous writer says:

> The difference between cannibalism and feeding on flesh is only in degree—the crime is the same in all cases.

A savant of our own day, having observed the ferocious nature of butchers' dogs, which are fed constantly on meat, and having noted that the tiger has been tamed by farinaceous food, draws the conclusion that animal food develops the war spirit.

Porphyrius, previously referred to, says:

> It was not from those who lived on vegetables that robbers or murderers, sycophants or tyrants have proceeded; but from flesh-eaters.

Dr. O. S. Fowler, who spent his life in the study of human characteristics, gives this testimony:

> The natural diet of all animals is constitutionally cal-

culated to develop their respective natures; and as the paramount characteristic of all carnivorous animals is rapacity and ferocity, therefore, animal food, eaten by man, naturally and necessarily develops a like rapacious fierceness in him also; whereas a vegetable diet is constitutionally adapted to foster docility and goodness.

Medical scientists have long recognized the fact that men eat meat for the same reason that they drink alcoholic liquors; that is, for the artificial stimulation which they derive therefrom. Such stimulation is not in the natural order, and its effect must necessarily be inharmony. Dr. Lamb, in this connection, says:

> The use of animal food hurries on life with an unnatural and unhealthy rapidity. . . . finally the system becomes prematurely exhausted and destroyed, and we become diseased and old when we ought to be in middle life.

Centuries ago, Porphyrius wrote:

> Animal food does not contribute either to temperance and frugality, or to the piety which especially gives contemplation to the theoretic life, but is, rather, hostile to it.

Those who are honestly seeking to align themselves with the laws of God and consciously walk in the light, are learning to depend upon the Spirit within for their strength, and to discard all sources of artificial strength and joy, even though such sources are in good repute with their fellow men. This means that those who are honestly seeking conscious unity with Divine Mind are giving up meat and meat products. It means a recognition of the oneness of life, of the unity of all living beings as expression of the one God, the All in all. It means the conscious desire to give expression to universal love—which desire is one of the first fruits of a developing spirituality.

Abstinence from the flesh of animals bears witness to a well established belief in the immortality of life, since "eating meat is testimony to a belief in death."

Refraining from the eating of meat increases the feeling of kindness toward all living beings, both men

and animals. No one will deny that one of the greatest needs of the human race is more love. A sense of unity with all living creatures gives one a sense of pleasure, well-being, and satisfaction. As the soul gives expression to loving-kindness the body acquires a sense of peace, poise, and power.

It was Jesus, himself, who discouraged the sacrificing of animals for the rites of the temple, and substituted bread and wine for the customary lambs and pigeons.

The cells of mineral matter and vegetable matter are transmuted into animal matter by serving as food. And there is good ground for faith in the Hindu doctrine that all animal life is on the march upward to express as man. There is, therefore, no refuting the logic that every cell and every atom in the universe is moving in divine order to manifest as mind, and as such, to share in immortality. In this view, the lower forms of life are as children of the family, who will, in time, reach adulthood.

The evidence all points to the unmistakable conclusion that divine wisdom planned in the beginning that man should not belong to the carnivorous class of creations.

Is there, then, anything more obstructing to spiritual development than the killing and eating of animals?

"How shalt thou hope for mercy, rendering none?"

If happiness has not its seat
And center in the breast,
We may be rich, or wise, or great,
But never can be blest.

—*Robert Burns.*

Let no one think that religion does not apply to private life; it applies to the way you do your most common work just as really as to what are sacred duties.—*J. R. Miller.*

MACROCOSM AND MICROCOSM

COLUMBUS BRADFORD

MACROCOSM means a great world, or universe; microcosm, a little world, or universe. The Standard dictionary's definition of macrocosm is "the universe or cosmos exterior to man, as opposed to the *microcosm*." This definition is one of the many evidences of man's perverted estimate of himself. According to the Genesis record of his origin and status in creation, man ought never to place himself in comparison with any so-called material world or aggregation of such worlds called a macrocosm. Once he does this, he is indeed a micro-something; he is but little short of a micro-b-e, and is constantly shrinking as he learns more of the stupendous vastness of the macrocosm. Man should not consider himself a microcosm, but rather a microcosm builder. Then he will classify himself where he belongs: with God, the macrocosm builder; for man verily creates his microcosm of circumstances as surely as God creates his macrocosm of suns, worlds, and systems. The method and means of creation are precisely the same in each case—by word or decree. "By the word of Jehovah were the heavens [the macrocosm] made." "Acquaint now thyself with him, and . . . thou shalt also decree a thing, and it shall be established unto thee [the microcosm]."

God's creative word never returns to him void, and man's creative word never returns to him void. The main difference, as to objective results and subjective reactions, is that God speaks only positive and constructive words, and so has a perfect, perfectly controlled, and harmoniously moving macrocosm, while man speaks many idle words (negative and destructive words), and so builds an inharmonious and unsatisfactory microcosm. While God is able to say of his macrocosm,

"Very good," man is usually compelled to say of his microcosm, "Vanity of vanities."

This difference was never designed of God. If man is indeed made in the image and likeness of God, then it is self-evident that man is a creator in his smaller sphere as truly as God is in his larger sphere. Man will therefore find it highly important to take God's macrocosm as the supreme model for his own microcosm. Man need not set any limit to the ultimate scope or dimensions of his microcosm, but may let it ever expand toward becoming itself a macrocosm.

It is highly important that we observe the special features and attributes of our model. While it is vast, it is still simple enough as to principle. One does not need to be ultra poetic in temperament, or to gaze very long upon this wondrous macrocosm model, in order to appreciate the poet's exuberant ejaculation: "Hail, heavenly harmony!" Every possible evidence shows that from the first, when "the morning stars sang together," the whole framework of this mighty macrocosm was perfectly obedient to the basic law of vibration which prevails throughout the universe. Observing more particularly that part of the macrocosm which we of the earth planet have come to call our solar system, we note that the number of major planets in that system is eight; there are eight full tones in the octave on the keyboards of our musical instruments. We note also that these eight major planets vary as to dimension, as to distance one from the other and from their central sun, as to rapidity of revolution upon their several axes and through their respective orbits around their parent sun—all of which suggests that there is truth as well as poetry in the phrase, "the music of the spheres." Some astronomer-poet will doubtless discover that the eighth planet of our system is the first note in the next system and that throughout the vast empyrean all worlds, suns, and systems go,

Forever singing, as they shine;
"The hand that made us is divine."

Surely, then, if man will adopt such a model for his microcosm, and also follow God's method of speaking only positive, constructive, and creative words, he will experience as agreeable reactions upon his consciousness from his microcosm as did the Almighty from his macrocosm when he pronounced it "very good." The patent and painful fact that most of us do not experience such agreeable reactions from our microcosms of circumstances forces the unavoidable inference that we have not built according to our supreme model, or have not used the working rules and the kind of tools employed by the supreme Architect.

Doubtless the main trouble with the great majority of mankind is a dereliction in both these respects. There is no remedy for any of us till we can shake off the main handicap—man's false estimate of himself. A great apostle in the early history of Christianity found it necessary to admonish "every man that is among you, not to think of himself more highly than he ought to think." But one is in no danger of thinking too highly of himself, so long as he affirms the same high place for all other men that he affirms for himself.

It is a very serious matter for man to think more lowly of himself than he ought to think. Man's perverse habit of minifying himself—setting himself over against common space, though it be limitless; against common bulkiness, though it fill immensity; against mere spectacular brilliancy, though it is most wondrous to behold—this habit has apparently become almost hopelessly chronic. Note, for instance, this report from a popular magazine:

> The growth in the known size of the universe, which began when Galileo devised his small, low-powered telescope, has just received another startling increment at the hands of the astronomers of the Harvard Observatory.
>
> This time a new and distinct universe has been found,

and its great distance adds a matter of 700,000 light-years, or about four quintillions of miles, to the greatest known distance to anything in existence. Man still continues to diminish in relation to the general plan of things.

Whose "general plan of things"? Who has put man into such a relation to that general plan that he "continues to diminish"? Nobody except man himself. Even the "sweet psalmist of Israel," in the very same psalm in which he takes note of man's rightful dominion, still minifies man as contrasted with Jehovah's vast stellar universe—at any rate his words are generally so interpreted: "When I consider thy heavens, . . . the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"

It must be noted that only a very few, even of the Bible writers and the Bible characters, accepted fully their God-ordained dominion. Moses accepted it only partly, and with much hesitation. Perhaps Elijah, the Tishbite, accepted it more completely than any other except Jesus. The Teacher himself had great difficulty in teaching even his most advanced disciples to accept their true dominion even partly, though he told them often and plainly that if they believed in him they would do even greater works than he had done and that if they had but a little grain of faith nothing would be impossible to them.

With all this fullness of knowledge as to man's divinely appointed status, it ought not to seem either sacrilegious or unduly audacious for a twentieth century disciple to apotheosize himself and his fellows somewhat after this manner:

When I consider man, Thine own image and likeness, whom thou hast made but a little lower than thyself; to whom thou hast given dominion over all thy works on this thy footstool; whose flesh thou wast pleased to become when thou wouldst tabernacle with him for a season—when I consider man, what are all thy heavens, suns, moons, and stars, glorious as they are in themselves, in comparison with him?

Shakespeare came near to such an apotheosis when he put these words into the mouth of Hamlet:

> What a piece of work is a man! how noble is reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!

The great dramatist had first alluded to the macrocosm, "This majestical roof fretted with golden fire," but he exalted man above it all.

A Biblical writer, in a dejected mood, declares himself a "worm and no man." Down to this splendid age men sometimes call themselves "poor weak worms of the dust," apparently ignorant of the fact that in such a classification they owe an apology to the actual worms of the dust, since the worms have splendidly fulfilled their earthly mission, while man has woefully failed as to his. In quite a bulky book Darwin goes into the matter of how the earthworms have patiently plowed up and pulverized the entire land surface of our planet, making possible the growth of vegetation, without which man could not subsist. Surely it would seem the fitting thing for man to go upward from the point at which the worms had to stop. Because man has not done this whole-heartedly, he has to keep on returning to the dust, intruding upon the rightful domain of the worms.

Such doctrine as appears in this article is popularly set down as the product of mere human conceit. A book advocating man's right of dominion was reviewed by a learned professor in one of our larger state universities, and the reviewer gave forth the dictum that all such teaching is the product of human conceitedness and is evidence of human depravity. Those whose teachings call forth such a dictum may possibly find some comfort in this fact: From the viewpoint of an insane person, all other persons are insane.

Looking further upon our macrocosm model, we note the absence of collision and other clashing of interests

among the different heavenly bodies. Each planet or world has its own appointed orbit, and it stays therein æon after æon. Astronomers do indeed note an occasional "wandering star," which ultimately must suffer a smash-up with some other heavenly body, but such an exception only proves the universal principle of heavenly harmony. It is certainly a reasonable assumption that the Intelligence which ordained the orderly movement of the heavenly bodies intended the same order to obtain for the human inhabitants of earth. The heavenly bodies are directed, each within its own orbit, by divine wisdom. That same wisdom is declared available for every human being: "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally." Every person who accepts this proffered wisdom will as unerringly find his or her individual orbit in human society as each world and each sun finds its individual orbit in the heavens.

The assurance of having found one's individual orbit will consist in the ability to appropriate the words of the Christ in relation to the Father: "I do always the things that are pleasing to him." When all men become conscious of their ability to utter these words truthfully, then we shall have an aggregation of perfected individual microcosms that will in themselves constitute a macrocosm in the form of a perfected world civilization.

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth *is thine;* thine is the kingdom, O Jehovah, and thou art exalted as head above all.—*Chronicles.*

It is not the events of life, or its emotions, or this or that experience, but life itself which is good.—*Phillips Brooks.*

A WAY OF ACCOMPLISHMENT

ARTHUR DUDLEY HALL, D. M. D.

IT IS the desire of every living creature to attain what he considers good. Man is not excluded in this statement. Man's highest ideal is to bring into his world of experience all the good that is for him. What, in reality, is the good for which he is seeking? All good is God. God is life, mind, love, wisdom, substance, understanding, and power. It seems as if man desires to bring *things* into visibility, while in reality things are but the results of his consciousness of oneness with the substance out of which things are formed.

In this idea of oneness with All-good, man finds every desire of his heart. Now the question arises as to how to have more good in tangible form than one already has. Many persons go from place to place seeking health and happiness; others try first one line of occupation, then another, in an attempt to become more prosperous; many seem to be grasping, and trying to keep their fellow man down in order that they may receive more of the good things which they feel are due them. These methods, even though they sometimes seem to accomplish the desired results, are not the best or the true; nor will they bring lasting results.

There is a way of living that will bring definite, abundant good to each one of us. This way is taught by Jesus Christ. He teaches that the very first thing that we are to do is to know the Truth concerning ourselves—that is, to become so awakened in consciousness that we shall know that Life, or Mind, is God and that it is this Life, or Mind, that each one calls *I*. Furthermore, he teaches us to recognize that Life, or Mind, is the source of every good and that we, as offspring of this Life, or Mind, have within ourselves all

that God—Absolute Perfectness—stands for. "I and the Father are one" is what Jesus Christ recognizes as true of every son of God. This is what we understand to be the absolute truth. Realizing this truth, we are brought into the consciousness that we *now* have everything that we can desire and that it is for each one to bring our desires into visibility.

In this understanding we recognize the wisdom in Jesus Christ's saying that it is needless to use "vain repetitions" and "much speaking" in our prayers. It is sufficient to ask for or to desire anything that we seem to lack. Having done this it becomes necessary for us to praise and give thanks that we already have it, even though the object of our desire has not become a tangible fact. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them;" or, when you pray, believe that you receive and you will have the actual thing for which you have asked. Prayer takes the form of an acknowledgment that the thing is accomplished. This acknowledgment is to be carried out in thought, word, and action; and the thing for which one has prayed *will be*, when one truly believes that it is. It may be a long time before one will believe this truth, should he persist in believing what his senses report to him. The world of actuality does not always correspond to the truth. Again it is wisdom to follow the instructions of the one who says: "Judge not according to appearance, but judge righteous judgment."

In the event that one desires a better position or a position that will be more remunerative, let him simply recognize that the desire, or asking, for this position is in reality that very thing itself before it has become an actual fact. Let him rejoice and give thanks that the thing is accomplished. Every thought that he thinks, every word that he speaks, and everything that he does should be in the consciousness, or point of view,

that he already has received that for which he has asked. Then he should be open and receptive to do whatever presents itself.

The very position that one would best enjoy may not open up at once. However, whatever does come is surely a stepping-stone. Many people find it difficult to do things that they are not accustomed to do. There often is a sharp distinction made between various kinds of work. This idea is easily eliminated from one's consciousness when he understands that work, of whatever nature, is merely an avenue through which one can express himself. We should welcome all opportunities for expressing the life, mind, wisdom, power, and love that we are. We should be willing to do any good work and to use what we have, regardless of its seeming littleness. Whatever we do or whatever we use, we should realize that through it we may bear witness to the truth of our oneness with infinite Good.

It is not wise to allow even one thought of lack, doubt, inefficiency, incapability, or any negative idea to remain in our consciousness or hold our attention. Such thoughts can be replaced by our entering into the consciousness of the wholeness, perfectness, and completeness of the Life, or Mind, that we are. The law of expression is that "like produces like." Wisdom, then, would indicate that the best way to accomplish anything is to remain steadfastly in the consciousness of oneness with the thing that we desire to possess.

Meditation upon the following statements will open up a wider and deeper consciousness for you:

I am awake to the truth that my supply is always at hand and sufficient to meet my every need.

Divine Love working in, through, and for me brings all of my affairs into perfect adjustment.

I am willing to give up every thought of limitation, because I know that my consciousness of abundance results in the fulfillment of my every desire.

THE SECRET PLACE

TO HIM who "dwelleth in the secret place of the Most High," there is promised immunity from the noisome pestilence and the snare of the fowler, from the terror by night, and the arrow that flieth by day; and even immunity from fear of these things. Oh! the awfully paralyzing effect of fear of evil! It surely "doth make cowards of us all." It makes us helpless as babes. It makes us pygmies, when we might be giants were we only free from it. It is at the root of all our failures, nearly all sickness, poverty, and distress. But we have the promise of deliverance from even the fear of evil when we are in the "secret place." "Thou shalt not be afraid of the terror by night." "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."

The secret place! Why called a secret place? What is it? Where may we find it? How abide in it?

It is a secret place because it is the place of meeting between the Christ, at the center of your being, and your consciousness—a hidden place into which no outside person can either induct you or enter himself. We must drop the idea that this place of realization of our divinity can be given to us by any human being. No one can come into it from the outside. Hundreds of earnest souls are seeking, night and day, to get this inner revealing. They run from teacher to teacher, many of them making the most frantic efforts to meet the financial obligations thus incurred.

You may study with human teachers and from manmade books till doomsday; you may get all the theological lore of the ages; you may understand in-

tellectually all the statements of Truth, and be able to prate healing formulas as glibly as oil flows; but until there is a definite inner revealing of the reality of an indwelling Christ through whom and by whom cometh life, health, peace, power, all things—aye, who is all things—you have not yet found the "secret of the Lord."

In order to gain this knowledge—this consciousness of God within their own souls—many are willing (and wisely so, for this is greater than all other knowledge) to spend all they possess. Even Paul, after twenty-five years of service and of most marvelous preaching, said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: and do count them but dung, that I may win Christ" (or the consciousness of his divine self).

Beloved, that which you so earnestly desire and seek never will be found by seeking it through the mental side alone, any more than it has heretofore been found through the emotional side alone. Intuition and intellect are meant to travel together, intuition always holding the reins to guide intellect. "Come, and let us *reason together*, saith the Lord." If you have been thus far on the way, cultivating and enlarging only the mental side of truth, as probably is the case, you need, in order to come into the fullness of understanding, to let the mental, the reasoning side rest awhile. "Become as a little child," and, learning how to be still, listen to that which the Father will say to you through the intuitional part of your being. The light you so crave will come out of the deep silence, and will become manifest to you from within you, if you will but keep still and look for it from that source.—*H. Emilie Cady.*

To be the center of one's universe is misery. To have one's universe centered in God is the peace that passeth understanding.—*Donald Hankey.*

The Home

Christ is the head of this house.

A CHILD'S RIGHT—TO KEEP HIS FAITH UNDISTURBED

ROSALIE TASKETT CRAIG

Once I heard a friend say, in speaking of a small boy in whom we both were deeply interested: "Yes, Richard is always on his mother's heart." In that she gave me the key to the problem. I had been studying this boy to ascertain wherein lay the cause of some of his shortcomings. That was the trouble with him—he had been always on his mother's heart. It is very often the case, where a loving woman is the mother of only one or two children, that she manifests too much anxiety for her small brood, or perhaps for a special one. This trouble is especially prevalent in this age, when families are small as a rule. In the old days of large families there was less time for the mother, however devoted, to worry over any one of her darlings. I believe that the very worst thing a mother can do for her child—more especially a boy—is to have him always in mind, to be worried and anxious for his welfare. Such a mother is not loving her child with intelligence and wisdom. If she seeks her child's well-being she will come to see that it is better found without seeking; that if she seeks his highest good she must seek first *not* to seek it—which sounds paradoxical, but is in reality a truth.

The true way for a mother to further her child's welfare is to know in her heart that his good has already been provided by a higher Power. In the peace which follows this blessed assurance she can be more to her

child than she could ever hope to become through worry and anxious seeking. When we read of the foremost characters in history, the men who have done things, the men who have left admirable records, we do not, as a rule, find them the products of homes where every comfort was supplied by doting parents, where they were continually watched over and worried over by anxious mothers. We do find that these great men usually had great mothers, wise mothers; but in many cases they were mothers whom circumstances of one kind or another restrained from devoting too much time or anxiety to their little ones—not to the extent of fussiness, at any rate.

A mother does her boy a wrong in being anxious about him. It seems to be the right of every child—in fact, his best right—to be allowed to believe that he is cared for by "our Father;" to have a subtle sense of being protected by the One who owns the earth and the fullness thereof; whose handiwork the firmament shows. A child naturally feels this sense of protection if his mental calm is not disturbed by the doubts and fears of his elders. His mind readily grasps the idea of God's loving protection and guidance; indeed, a sweet, unquestioning faith belongs to the child's world. All of his little goings out and comings in must be done in faith, inasmuch as he has not occupied this planet long enough to feel the assurance of his elders that acquired knowledge and experience are more to be depended on.

The little one's life is full of faith; almost his every act is an expression of faith. But since his greatest faith is, for the present, in his mother, what must her influence be if she, by anxiety for his welfare, disturbs even in slight degree his simple trust in the care and watchfulness of a higher Power? The mother should not imagine that she can be anxious without the child's knowledge. So close is the relation of mother and child that he cannot fail to feel the pulse of her thought with re-

gard to himself. If she has anxious thoughts for him she affects his welfare more than she would at first believe. If her mind is filled with a sense of peace and quiet and the restful assurance of being protected and guided, inevitably the child's life is influenced accordingly, and his faith is strengthened more surely than by any sort of teaching or preaching.

Does the devoted mother stop to consider, when her child discovers in her an anxious mind, that she has unconsciously planted in his mind the first seeds of doubt, which may in time spring up like tares among the wheat? Anxiety means but one thing—a lack of trustfulness, a doubt whether all is well. In the heart that is filled with an abiding faith in Him "who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness, and tender mercies," there is no room for doubt and for anxious thought.

Many years ago I heard a wise man say that in the course of his observation he had found that those mothers who proved least successful in rearing their children were invariably those who were most anxious about them. I did not then understand the cause; indeed, it seemed a "hard saying," and I could not believe it to be true. With the study of Truth it is easily understood. The mother's anxious mind affects the child not only on the mental plane and the moral plane, but on the physical plane as well. Anxiety in the mother often results in frequent cases of sickness among her children, of chronic disorders, of maladies of divers sorts. It may be thought that sickness among the children is the primary cause of a mother's anxiety; but come a little nearer the root of the matter, and we shall see that the anxious condition came first, and was the cause, and that the other was only the result. Even the best of mothers are only God's caretakers, stewardesses to whom is given the care of precious little ones.

We must not forget our part and attempt to usurp the place of Him whose lambs they are. We can only do our best according to the light that we have, and leave the rest to the good Shepherd who makes our cups full to overflowing.

Our first thought may well be to protect from any blight the buds of the children's faith, which, if left undisturbed, have sufficient vitality to develop into perfect flowers. For, as a poet has so truly written, nature (or God) has given us a heritage so rich that naught shall ever prevail against us or disturb our cheerful faith that all which we behold is full of blessings.

KEEP YOUR CHILD'S FAITH

Never is the mother's influence lost until she loses the faith of her child.

Nearly all mothers keep faith with their children—but, once in a great while we cross the path of one who does not appreciate her child's right to absolute truthfulness. Never should a child be given anything but the truth—sometimes not the whole truth, for the child consciousness may not be able to grasp it, but at any rate—the truth.

To put it very, very plainly: How would you like some one much older, much larger, much more experienced, much more everything that you would wish to be, to deceive you?

If you cannot frame a proper answer the moment a trying question is asked, tell the child you will tell him at a certain time—then keep your word. If you are sincere with his awakening consciousness, you will put yourself in the child's place and your own consciousness will awaken to the very best answer for him. Try it. It is worth while. The gratitude and confidence of your boy, or girl, will repay you many times: and, the world will be glad your child had such a mother.—*Cabin Tales.*

THE LARGER LOVE

ALICE L. RUTH

Rose Ransom returned from her visit of a week in the country, overjoyed to be at home again. "Mother, dear," she said, "I'll never leave you again. I have given up going away to school; I'll be content to stay at home and go on with my music as far as I can without going to a distant city for lessons. I am determined not to stay away overnight again. It is so lonesome to go to a strange room to sleep and then to awaken in the night and feel so far away from home. The Boones are lovely people and I admired their fine home, with its trees and flowers, the goldfish, pet pigeons, and puppies; but I missed you and Genevieve all the time, and I realized how much worse it would be if I were off at school among strangers."

Mrs. Ransom listened patiently until Rose had relieved her mind. "My dear," she began lovingly, "very few mothers have enjoyed the full confidence of their daughters as I have; always you have come to me with your pleasures and problems, and I have sympathized and advised. It has been my joy to guide you over each new experience and watch you rise to meet my expectations. But this has been an experience that shows how much you depend on Mother, Sister, and home for happiness; you are like the fledgling that drops out of the nest for the first time. But you must put away this feeling of dependence and stand forth in your own God-given strength. You are but a weakling so long as you depend on some person for your happiness. You know, dear, there is one Presence always with you, one divine Intelligence with which you can commune. I would be a selfish mother to wish to hold your love for me to the exclusion of a higher love that encompasses the universe.

"I could not permit you to limit your education as

you have suggested. Meeting new people and getting new experiences and new environments are as necessary a part of education as that which is learned in books.

"Let me show you two pictures, Rose, to help me make this lesson clear. Mrs. Hicks, the original of this picture, has lived entirely in her own little family circle. When she married she insisted on having a home near her parents. Her whole life has been bounded by family ties. As different members slipped away she clung closer to those who remained, and now she is considered aged at sixty-five. She thinks she must have a niece or a granddaughter for a constant companion, for she never spent an evening alone in her life. She lives with her children. While at her son's home in Des Moines she longs to see her daughter at Davenport. When she makes the journey to Davenport she requires a traveling companion. Her son wires her daughter when she starts and her daughter sends back a message when she arrives. Each year her life grows more limited; she lives in a past of petty personalities. One wonders how she could have lived sixty-five years and learned so little.

"Let us turn to another picture. Mrs. True is seventy years of age, as time is counted, but she is alert and efficient; she is not attached to persons, places, or things in a way that limits her usefulness. Peace and good will abide in her presence; she is poised and courageous because she trusts divine love and divine intelligence. If she decides to go from San Francisco to Detroit, no one is perturbed. She makes all arrangements in order, departs quietly, and sends back post cards to let her friends know when she arrives. Christ, to her, is a living Presence, her loving Companion; she is never alone.

"Think it over, Rose dear, and when you are among strangers think of them as being God's own children. When resting in a strange room bless it with

the divine presence of love, peace, and purity; then clothe yourself safely around with infinite love and wisdom. Go to sleep in the peace and the poise of the Divine Mind. You will not be homesick, for God, who shares all your joys, is your companion and protector. You will not love Mother less, but you will see something divine to love in every one."

WITH SELF AND GOD

Seek no more abroad, say I,
House and home, but turn thine eye
Inward, and observe thy breast;
There alone dwells solid rest.
Say not that this house is small,
Girt up in a narrow wall:
In a cleanly, sober mind
Heaven itself full room doth find!
Here content make thine abode
With thyself and with thy God.
Here in this sweet privacy
Mayst thou with thyself agree
And keep house in peace, though all
Th' universe's fabric fall.

—*Joseph Beaumont.*

CHILDREN AND SPIRITUALITY

They [little children] are very susceptible to spiritual realities; they feel the power of a living hush almost more than grown-up persons do; their inner gate is never in the early days quite tight shut, and any normal child can be trained to expect that his heavenly Father will speak to him and become real to him. But if we older ones act as though we expected no such event, if we leave all this lofty inward experience out of our religion and give no time nor scope for it in our gatherings, the little folks will naturally adjust themselves to our practical habits, and they will find their inner gate closed up like their elders.—*Rufus M. Jones.*

MORAL TRAINING IN THE HOME

MARY S. FLINT

The education of children should include training in politeness, as well as in other branches of knowledge. Some one has said: "Manners are the shadow of virtue." The well-trained boy will hold the door open for Mother or Sister. He will take off his cap before entering the house, will pull the chair out for a guest at the table, and will rise when an elder comes into the room. These are small courtesies, but significant ones; once instilled in the mind of the boy, they are never forgotten in later life. It is said that the mother of Napoleon rebuked him for discourtesy to her, by refusing to kiss his hand after he had first extended it to his courtiers. The mother of George Washington had the exclusive direction of the primary education of her children. She was their companion, counselor, and friend, and she early encouraged them to mental effort, to moral culture, to athletic exercise. She taught them respect for the rights of others, self-control, and patience. She inspired them with affection for each other and for their country, and with the love of God. When the news of the successful crossing of the Delaware by Washington and his companions was told to his mother by his friends, she replied: "My good sirs, here is too much flattery. Still, George will not forget the lessons I have taught him; he will not forget himself, though he is the subject of so much praise." Although Mary Washington wrote little on any subject and nothing at all on "how she reared her family," the tradition of good breeding as taught then and afterward by every American mother "who knew how to manage her own family well," is represented in the rules of civility or good behavior which, when thirteen years of age, George Washington copied into one of his exercise books. Several of them are quoted, as follows:

Every action in company ought to be with some kind of respect to those present.

In the presence of others sing not to yourself with a humming noise, nor drum with your fingers or feet.

Sit not when others stand, speak not when you should hold your peace, walk not when others stop.

Speak not injurious words, neither in jest nor earnest; scoff at none, although they give occasion.

Be not curious to know the affairs of others, neither approach to those that speak in private.

Labor to keep alive in you that little spark of celestial fire called conscience.

HYMN FOR A HOUSEHOLD

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!
Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest—
O Man of Nazareth, be our guest!

—Daniel Henderson.

If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.

—Psalms.

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School. It ministers to those needing help, without seeing them personally.

We are glad to help with our prayers all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we will pray mightily for you. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

HEALING THOUGHT

June 20 to July 20

THROUGH CHRIST I LIVE, MOVE, AND HAVE MY BEING IN GOD. AS I REALIZE THIS TRUTH I AM MADE WHOLE.

PROSPERITY THOUGHT

June 20 to July 20

THROUGH CHRIST I AM SUPPLIED WITH ALL GOOD AND MY PROSPERITY IS ASSURED.

HEALTH

Through Christ I live, move, and have my being in God. As I realize this truth I am made whole.

Christ, spiritually understood, is not a man. Christ is God's idea of man. It was Christ in Jesus who proclaimed: "Before Abraham was born, I am."

Christ is the spiritual light at the center of all creation, "the firstborn of all creation." Through Christ only can we know God. "No one cometh unto the Father, but by me." The realization of these fundamental truths restores us to our spiritual estate: harmony of mind, health of body, and happiness.

May the grace, power, and wholeness of the Christ mind within be poured out upon you. Amen.

PROSPERITY

Through Christ I am supplied with all good and my prosperity is assured.

Jesus taught plainly that God is Spirit and that Spirit is the source of all that appears in the universe of mind and manifestation. He also taught that an acknowledgment of omnipresent Spirit mind as the source of our good would bring that good into manifestation. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Put on the mind of Christ by placing yourself in that mind; then in spiritual realization receive the inexhaustible good which belongs to you as the offspring of the living God.

MOTHERHOOD DEPARTMENT

A MOTHER'S CREED

MARY PARRISH

I believe that my child is the offspring of the living God, and one with His perfect mind and life.

I believe that my child is an immortal soul, free from the limitations of mortal mind.

I believe that step by step my child is unfolding his perfect being in Divine Mind.

I believe that the Holy Spirit has bestowed upon my child loveliness of soul and an upright character.

I believe that my child is endowed with the wisdom which "is from above, coming down from the Father of lights."

I believe that Spirit is the source of my child's knowledge and power; his guide and protector now and forevermore.

I believe that God's will in my child is health and harmony and joy and peace.

I believe that the Lord God omnipotent reigns in the life of my child and that only that which is for his highest good can come to him.

Almighty Father-Mother God, I thank thee for this knowledge of thy overshadowing presence and care. I thank thee for the realization of thy omnipresence, omnipotence, and omniscience, and I pray thy directive guidance in my ministrations to this soul that thou hast entrusted to my care. In the name of Jesus Christ, amen.

Buenos Aires, Argentine, S. A.—It is nearly a year since our dear baby girl was born. I wish to tell you how thankful I am for her. I always think of her as "the princess of peace, joy, love, and happiness." Whenever any tendency contrary to my ideal of her shows itself in her, I declare that she is "the princess of peace, joy, love, and happiness," and this truth soon shows itself.—*Mrs. J. H. S.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

O thou Giver of all good, we bless and praise thee for thy bounty now poured out upon us.

Accept our thanks, dear Father, for this provision of thy abundance made manifest to us, thy children.

Father in heaven, we ask thy blessing upon this food which has come to us from thee, the Source of all things. May it produce in us peace and harmony, and love toward all. In Jesus' name, amen.

Before we partake of this food, O Father, we thank thee for life and for the goodness of thy unfailing law which sustains it in abundance and in love. Bless each of us, and make us to be more in thy image. Amen.

Great Spirit of all good, as we come into contact with the divine energy through this food, may thy vitality restore us and impart the peace, love, and harmony that shall overcome limitations in executing thy beautiful will.

Dear Lord, we look forward eagerly in the confident assurance that we are being led, step by step, from the narrow confines of sense consciousness into the broader, newer, freer life that was ordained for us from the foundation of the world.

Dear Father, the glorious tints of morning remind us of "the sun of righteousness" that arises "with healing in its wings." We thank thee for this healing, cleansing power and for thy love and watchful care over thy children, revealed in all thy wonderful creation. Amen.

SUNDAY LESSONS

LESSON 11, JUNE 15, 1924.

Unity Subject—JOY, A BUILDER.

International Subject—THE RETURN AND THE REBUILDING OF THE TEMPLE.—Ezra 3:8-13; 6:14, 15.

8. Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites, from twenty years old and upward, to have the oversight of the work of the house of Jehovah.

9. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10. And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel.

11. And they sang one to another in praising and giving thanks unto Jehovah, *saying*, For he is good, for his lovingkindness *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid.

12. But many of the priests and Levites and heads of fathers' *houses*, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

14. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zecha-

riah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia.

15. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

GOLDEN TEXT—*Comfort ye, comfort ye my people, saith your God.*—Isa. 40:1.

SILENT PRAYER—*The joy of the Lord is my strength.*

The return of the children of Israel to Jerusalem and the rebuilding of the temple, symbolically describe what occurs in the consciousness of one who has been mentally confused for a season and has returned to normal conditions. The priests represent the thoughts that relate us to spiritual things, and the builders represent the thoughts that relate us to material things. In order to build harmoniously, we must set our thoughts to work along all constructive lines—both the spiritual and the material.

The one who would construct a harmonious consciousness—which includes mind and body—must see to it that joy has its place in his spiritual thoughts. Whenever the name David appears we may know that some phase of the love or emotional nature is involved. Man is supplied with spiritual wisdom through the sun center, or solar plexus, and with love through the cardiac or heart center, the presiding genius of which is David, king of love.

Singing, praising, and giving thanks are the building impulses of the man. When we rejoice in gratitude; when we express ourselves in thanksgiving to the Author of our being, there go, to every part of mentality and body, thrills and waves of harmonious energy. These thrills and waves are the "trumpets" and "cymbals" in the hands of the priests and the Levites.

The priests, the Levites, and the ancient ones who

"wept with a loud voice," are regrets. See to it that the shouts of joy over present achievements drown out the regrets.

The enduring temple is built in the understanding that Spirit is the one and only cause of all things. There are would-be helpers, in this building process, who claim to be coworkers with the spiritual builders; but when their methods are uncovered they are found to be adverse to the purely spiritual way.

In the building of the spiritual body we should distinguish between the constructive Cause and the adjustment of conditions that already exist, to the end that Cause may be more fully expressed. When breathing exercises, dieting, and other physical adaptations claim to be causes in spiritual development, they become adversaries, and those who have not yet gained an understanding of their right relation in the erection of the temple would better exclude them from any part in it.

QUESTIONS

1. In order to build harmoniously, along what lines must we apply our thoughts?
2. What place has joy in constructing a harmonious consciousness?
3. What does a harmonious consciousness include?
4. What are the building impulses?
5. In building the spiritual body, between what two factors must we distinguish?

LESSON 12, JUNE 22, 1924.

Unity Subject—THE JOY OF OBSERVING THE LAW.

International Subject—REFORMS UNDER EZRA AND NEHEMIAH.—Neh. 8:1-3, 8-12.

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book

of the law of Moses, which Jehovah had commanded to Israel.

2. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were *attentive* unto the book of the law.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

9. And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

GOLDEN TEXT—*Return unto me, and I will return unto you, saith Jehovah of hosts.*—Mal. 3:7.

SILENT PRAYER—*I rejoice in my knowledge of and obedience to thy Law, O God.*

"And all the people gathered themselves together as one man." This represents one man talking to his own thoughts or people. We speak of "educating the masses," but forget that this work of education depends upon the efforts of each individual. Educators and reformers have a way of talking about "elevating the masses," as though the people could be legislated into a higher civilization. The fact is that all reform begins

and ends with the individual. There is but one man. Paul discerned that there is but one man, the universal Man, Christ, and that we all are members of his body. Each human type of the one Man is spiritually his exact image, his especially begotten son. You are that man. Begin your reform for the masses by merging your whole being with your Christ mind.

As there is a divine man, so there is a divine law for the government of that man in his manifestation. The divine law is given in the Scripture, and is universal in the heavens of man's being. The law of Moses is its statement as interpreted from the view of the negative mind, and the law of Jesus is its interpretation from the viewpoint of the positive mind. But these interpretations, in their present form in the Bible, are not the infallible word of God. They are the word as perceived by the illuminated minds of many men in various stages of unfoldment. The omnipresent Word is the only infallible Scripture of God. "The word is very nigh unto thee, in thy mouth." There is a faculty of the mind that receives and transcribes upon the tablets of memory every wave of mentality that touches the consciousness, whether from the spirit or from the flesh. This faculty is Ezra, the scribe. It may be exalted to a point where it will receive impressions from the spiritual realm only; then it reads out of the law and interprets the spiritual meaning for all the people (thoughts of the consciousness).

When we have read the law from the inner plane and have seen how far short we have come in fulfilling the law, we are sorrowful. "All the people wept, when they heard the words of the law." But we are not to grieve over our shortcomings. "This day [state of consciousness] is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength."

This lesson teaches clearly that sorrowing over one's sins is not pleasing to the Lord. One should rather

rejoice greatly that he has found a better way to think and to do, and should henceforth put all the power of his thought and word to the carrying out of the good that has been revealed to him. We, as overcomers, have learned that to dwell in thought upon our mistakes, by lamenting over them, serves to bind them to us and causes us to make the same mistakes again. If we really wish to be free from error, we must deny it from our consciousness and turn our full attention as quickly as possible to the building up of the truth that we desire to see established in us. We must give thanks for the light which makes our seeming limitations clear to us; we must be joyful in knowing that through the Christ light that reveals the error, we shall be enabled to become "more than conquerors."

QUESTIONS

1. How are the masses to be educated?
2. How many men are there in reality?
3. Compare the law of Moses and the law of Jesus.
4. What is the Word?
5. How shall we deal with the sorrow that we feel when we fall short of divine law?

LESSON 13, JUNE 29, 1924.

Unity Subject—FROM A MIND DIVIDED THROUGH SIN, TO THE JOY OF OBSERVING THE LAW.

International Subject—REVIEW: REHOBOAM TO NEHEMIAH.—Micah 4:1-5, *devotional reading.*

GOLDEN TEXT—*Righteousness exalteth a nation; but sin is a reproach to any people.*—Prov. 14:34.

SILENT PRAYER—*I am no longer separate in consciousness from God; I am one with spiritual truth.*

Our first lesson for the last quarter dealt with the division of the children of Israel into two kingdoms, the kingdom of Israel and the kingdom of Judah. This division typifies a separation between the objective and subjective planes of consciousness in man and can be fully overcome only by the complete unification of spirit, soul, and body into one new man, the Christ man. We are taken, in these lessons, through many phases of the sins of these two nations, their punishments for sin, warnings given them by their righteous prophets, victories gained by their spasmodic attempts to do right and to trust in God, and the joy obtained by them through a final observing of God's law. In our devotional reading for today, we have a wonderful picture of the outcome of righteousness—which is universal peace.

All the lessons of the last quarter represent various experiences of each individual in his overcoming, and we have sought to interpret them as such. It will be beneficial, therefore, for the student to review the lessons of the last quarter, as given in the Unity magazines, and to learn the answers to the questions at the end of each lesson. These questions will bring out the main points in the lessons.

It will also be very helpful to read the devotional reading and to meditate upon it for a realization of its spiritual meaning. We give the following suggestions in interpreting it:

Peace will be established by people who love peace and have cultivated its qualities in themselves until they no longer desire to destroy their fellow men. Warring thoughts are from the ignorant animal nature. When the spiritual nature is exercised war will cease. This is the symbolical teaching of Micah in this lesson.

"Jehovah's house," here referred to, is the body. "We are a temple of the living God." The "mountains" are the higher brain centers, and the "top of the mountains" is the spiritual brain in the very apex

of the cranium. When men cultivate spiritual thoughts the top brain is "exalted above the hills," and the whole consciousness or "peoples" flow to it. When this spiritual center is quickened it sends out a far-reaching thought energy and the whole race consciousness is lifted up. This is represented as many nations' going "up to the mountain of Jehovah."

When the spiritual consciousness is cultivated until it rules the man, a new ego is born, referred to in verse 3 as "he." This is Christ, the Son of God. Righteous judgment will be the rule in the exercise of every faculty and power of the man when Christ rules. Destructive thoughts (swords) will be transformed into instruments of body culture (plowshares), and the sharp, penetrating thoughts of cruelty (spears) will be turned into helpful thoughts. The thought aggregations in the body will not antagonize one another, neither will there be any further cultivation of the warring spirit.

The foundation of war is fear that one's possessions will be taken away. When the higher consciousness comes into expression the fear of loss of property will no longer exist. (See verse 4.)

Lesson 1, July 6, 1924.

Unity Subject—THE NEW BIRTH.

International Subject—THE BIRTH OF JESUS. —Luke 2:7-20.

7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—*There is born to you this day in the city of David a Saviour, who is Christ the Lord.*—Luke 2:11.

SILENT PRAYER—*May the mind of Christ become my mind, and may all the substance of my body be transformed into spiritual energy.*

In Galatians 4:19 Paul says: "My little children, of whom I am again in travail until Christ be formed in you." In Colossians 1:26, 27 we read: "*Even* the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

The mystery that was hid from other generations is the coming into consciousness of a new life consciousness in the organism. This new life is called Christ. It is essentially spiritual, but it has its expression in the realm of sense, or gentiles. It is Spirit, and it must be brought forth in the "city of David," which is spiritual substance. Bethlehem means "the house of bread." Specifically, this phrase refers to the substance center in the body, located at the pit of the stomach. It is there that we observe the first quickening of the new body of the Christ.

The Israelites had been promised that the Messiah, called Lord and Christ, should be born of the seed of David, but not understanding the spiritual character of man, they had limited his advent to mere hereditary lineage. Christ is not the son of David; Christ existed from the beginning. Jesus, the perfect manifestation of Christ, is the son of David. Jesus explains this in Matt. 22:41-45:

> Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,
>
> The Lord said unto my Lord,
> Sit thou on my right hand,
> Till I put thine enemies underneath thy feet?
> If David then calleth him Lord, how is he his son?

We should not overlook the fact that this coming into activity of the Jesus body is the result of an exalted idea (Messiah) sown in the mind and matured by the soul (Mary). The soul is devout and expectant; it believes in the so-called miraculous as a possibility. Mary expected the birth of the Messiah according to the promise of the Holy Spirit. Omnipotent life overshadowed her and formed in her mind the seed that in due season came into the outer consciousness, when what is called the birth of Christ took place.

The many phases of mental discipline described in the histories of the various personalities of the Old Testament lead up to this great event, the birth of Christ. They are the outer cleansing of the thought world, that there may be no hindrance to this most important transformation of mind and body. As Paul says, the birth of Christ in the individual is a great mystery. It cannot be explained in words. It is veiled in darkness, even to those who are on the very verge of divine understanding. This mystery is typified by the shepherds, watching their flocks by night. Those to whom the mystery is revealed have to be vigilant in keeping their thoughts, or flocks, secure from the invasion of ideas that would destroy their purity, their faith, their very life. The life of a Christian's mind is his faith in the power of God to reveal himself to man. Those who have this faith are constantly expecting and looking for superhuman events. Yet, when the quickening comes, the human in us is disturbed: "the glory of the Lord shone round about them: and they were sore afraid." This fear has to be overcome gradually. When the light and its accompanying vibratory force reach a certain degree, there is always a trembling of the mortal. This fear grows less and less as the development of the Christ proceeds.

"And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." The limitations of material ideas of life are represented by the swaddling clothes, and the manger represents the animal consciousness in which life first contacts the physical.

The higher or heavenly realms of consciousness praise God for this sign in the body, or earth, of a force that will restore peace and harmony. A more intimate acquaintance with the new life may be had by going consciously to the heart center (Jerusalem) and seeing the

Christ babe with the eyes of the thoughts (shepherds). Then the truth is proclaimed and the whole being praises God. "But Mary kept all these sayings, pondering them in her heart." There should be affirmations, or open acknowledgments of the new life, but the substantial growth is attained through quiet communion within the soul.

QUESTIONS

1. What does the birth of Jesus represent in the individual consciousness?
2. What is the "mystery" spoken of by Paul?
3. What is the inner meaning of the "city of David, which is called Bethlehem"?
4. What is typified by the shepherds, watching their flocks by night?
5. What do the swaddling clothes and the manger represent?

GREATNESS

The great man is always the good man; he is always simple. He draws from, nay, lives in, the inexhaustible fountain of divine Goodness within; he inhabits heavenly places; communes with the vanished great ones; lives with the Invisible: he is inspired, and breathes the airs of heaven.

He who would be great, let him learn to be good. He will therefore become great by not seeking greatness. Aiming at greatness, a man arrives at nothingness; aiming at nothingness, he arrives at greatness. The desire to be great is an indication of littleness, of personal vanity and obtrusiveness. The willingness to disappear from gaze, the utter absence of self-aggrandizement, is the witness of greatness. Littleness seeks and loves authority. Greatness is never authoritative, and it thereby becomes the authority to which the after ages appeal. —*James Allen.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

THE MARRIAGE PROBLEM

As a rule, aside from silently knowing the truth, we do not comply with requests made of us unless the person writing gives his name and address. Our work is confidential, so there is no reason why those expecting help from us should not make it possible for us to get in direct touch with them; they limit us greatly in our work by failing to give their names and addresses. The editorial work on our magazines and papers is finished so far ahead that, even should a reply to you be printed, months might pass before room could be found for it in one of our periodicals. By the time it appeared you might have given up seeing it, while if you had given us your address, we could have sent the answer by letter. We are praying for your friend, and trust that she will receive, through Spirit, the help that she needs.

In a little booklet that we published, entitled, "Some Home Problems Solved," is the following explanation of the marriage problem: "The teaching is that in the beginning the man and the woman were joined by God; that is, they were united in creation. If this truth were recognized, there would be fewer hasty marriages. There would be a willingness to wait for the right companion, and that right one would be sure to appear if this law of being were known, and faith in its fulfillment were cultivated.

"The false ideas and standards of the world cause people to enter hastily into marriage. The fear of being left unmarried or the desire to have a home and some one to provide, or to satisfy lust and still appear re-

spectable—all of these and other worldly considerations lead men and women to become unwisely joined. This is the real adultery. Except two are joined in Spirit, they commit adultery when they become united either by the law of man or without it.

"In the true marriage relation, the standard is purity. The man and the woman know their bodies to be temples of the living God, and neither is willing to defile the temple with lust. Indulgence in carnality is the cause of much of the present unrest among the married. The race is moving steadily upward. The quickening Spirit of God is at work in the minds of men, awakening them to a higher standard. They feel the power but do not always clearly see its trend, and they resist it. If they would give the matter the attention it deserves, a new standard would be developed; then husbands and wives would enter into the joy and lasting satisfaction of spiritual union.

People who do not find the harmony that they would like, should not jump to the conclusion that they are mismated, and rush to the divorce courts. On account of the various characteristics which the personal self has taken on, even those unions made by God may not be perfect manifestations of harmony in the outer life. There is always more or less adjusting to be done in personal consciousness, but if both the man and the woman are willing to enter into this work of adjustment, very little inharmony will ever disturb them; they will quickly discern the cause of differences of opinion and will let go of the self which is insisting on having its way.

If either one is unwilling to do his part in becoming adjusted, the other may do much toward it, and his attitude will help to make the other less obstinate.

One of our tracts, "The Uplifting of Love," teaches the error of the belief, held by so many people, that personal love and attachment in marriage will bring

happiness. People crave companionship and association, thinking, in their unenlightenment, that these can give peace and satisfaction. The heart cries out for a greater expression of attainment, freedom, and responsiveness to that which is creative of the very highest in life, but man who is unawakened spiritually lets this beautiful desire follow the course of least resistance and runs the gauntlet of sensation in some personal relationship. This makes him more dissatisfied than before, because the inner peace which would satisfy these heart hungerings is not found through the medium of personality, but through direct communication with God.

Even had your friend married some one whom she loved, and had she not made the mistake that she thinks she has made, she would not have found the happiness that she anticipated. She still would have encountered much of the same thing that seems so hard for her to endure now. Most men, until they come into Truth and are redeemed from the fallen animal nature, insist on keeping their wives under the law of lust and carnality. No matter how much a woman thinks she loves a man, in a few years this submitting to his carnal desires becomes a great burden, unless she also delights in the lusts of the flesh. Even if this latter be the case, the troubles, sickness, and sorrows that always attend the dissipation of substance in sex ways far more than balance the fleeting pleasures gained through sense. Sex dissipation leads to lack of real, lasting joy, and to death. In the end, all men and women will find that God alone gives them true peace and happiness in life.

The cry of your friend's soul is for God. Her Maker is her husband. Her true lover is her own indwelling Lord. So long as she looks to the outer for satisfaction, she will be disappointed and grieved. Every human need is really the need for God, and every human desire is a reaching out within man to

supply that need. The satisfaction of desires is not found in the personal; we get only a fleeting satisfaction when our personal desires are gratified. It is ignorance that makes us think that anything but God can quiet our unrest and give us satisfaction. When we find him, we shall have all the good which our hearts desire. We do not have far to go to find God, for he is within us and all about us, the one Principle of our being.

Ask your friend to hold this thought until it frees her consciousness to the extent that she can enter into the truth regarding the situation in which she is placed:

My Maker is my husband; the Lord of Hosts is his name. His love cherishes, protects, and satisfies me, and I rejoice in the fullness of my good.

CLAIM GOOD AND POSSESS IT

You say that it seems insincere to declare that you are well when you are not expressing health. According to the teaching of Jesus Christ, we have to ask believing that we *already have* received that for which we pray. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

In Spirit you receive even before you ask, and it is this truth of Spirit that you are claiming—not the recognizing of the mortal and its limitations. We bring into expression that which we strongly and clearly recognize. To bring spiritual truths into expression we have to recognize and claim them. The more you think along this line the clearer this truth will become to you. The will of God for you is health and wholeness, and your claiming his good will bring it into your mind, body, and affairs.

With this new understanding of the truth of life, seek the realization of your indwelling Spirit and your oneness with it, and you will come into a new expression of life, strength, and power.

CONSERVE THE LIFE SUBSTANCE

The ill health and the troubles of the race are largely the results of the misunderstanding of the right use of the generative organs.

God created man in His image and likeness and gave him everything to make him happy. There was but one thing he was forbidden to do—to eat of the fruit of the tree of life; that is, he was not to use the life force to gratify sense desires. He was told that if he did so he would surely die. The eating of the forbidden fruit has brought death into the world. When man understands that it is the misuse of the life substance which brings death and the consequent need of rebirth, he will be willing to turn his attention to the uplifting of the life forces, that he may be restored to his true estate in God.

Let go all thought of sex and sex expression and lift your thoughts to the Christ standard of purity. Your body will be lifted up according to the steadfastness with which you hold in mind to this ideal.

EATING WORDS OF TRUTH

The book given to John to eat (Rev. 10:8-10) represents Truth, or some phase of Truth. We eat words of truth by believing them, affirming them, and meditating on them in the silence. Thus we take them deep into our consciousness and they become our very life. In our mouths they are sweet. They are filled with promises of light and life and peace; they appear very beautiful. The first effect of their work, as we lay hold of them and begin to appropriate them, is illuminating and uplifting. But when they sink deeper into the consciousness, the power in them does much cleansing and purging. In this process of elimination of error, we lose many things that are dear to the human of us, and we sometimes experience bitterness and anguish of soul. But in the end, redemption is worked out in us and we become new creatures.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editor.*]

HEALTH

Pittsburgh, Pa.—I thank you for your prayers for my little son. When I wrote you he was in distress, owing to a cold that he had had for several weeks; he also was under weight and had trouble from swollen tonsils and adenoids. The Father has healed our little lad. The boy is gaining in weight and is well in every way. He has made good use of the prayer that you sent to him (not only for himself, but for others as well). We all look forward to the arrival of each edition of Unity publications and read each as soon as it comes.—*Mrs. R. N. S.*

Oakland, Calif.—You may discontinue prayers for my mother, for whom I wired for help. She was taken suddenly ill with a very serious attack of gallstones. She was suffering terribly and the doctor said that an operation would be necessary if the pain did not ease up. Immediately after I sent the telegram the pain grew less; her condition has been improving wonderfully ever since. I cannot describe the feeling of safety and peace that was mine after I realized that help was forthcoming.—*Mrs. N. L. E.*

Painted Post, N. Y.—Accept my thanks for your prayers for me. The healing is done and I am so joyous and thankful for the wonderful love and power of our Father-Mother God. I was to have had an operation, which now is not necessary. I had suffered untold pain from a disease of the mastoid, but now the pain is gone and the swelling subsiding. I have been reading the Bible and studying. I knew that healing would come.—*R. D. Y.*

Corinth, Miss.—I wrote you asking for your prayers for the removal of a tumor. Three physicians had said that the tumor would have to be removed by an operation. I know that God is all-powerful, so I wrote you, and now I am well. My health is better than it has ever been before.—*Mrs. L. F.*

Kansas City, Kan.—I wrote to you for prayers for healing bladder trouble and rheumatism. You may discontinue your prayers for me, as I am feeling fine. I thank God and Unity for the good that has come to me.—*Mrs. S. A. T.*

Elkhart, Ind.—I recently received a wonderful blessing. I had asked for prayers that I might be cured of an illness, but for a time I seemed to be getting worse. I realize now that because of fear I did not give God a chance to heal me. I feared to get up out of bed, lest I should become worse and then be criticized by the family for violating the doctor's rules. But I decided that if I must die I would get up to die, rather than lie abed to die. So I got up, dressed, and went to church. From that day I have been gaining strength. Last Saturday my husband took me to a sanatorium for examination. The doctor was absolutely amazed at my improvement.—*Mrs. V. M. B.*

Winnipeg, Man., Can.—I telegraphed you for prayers for healing a severe case of eczema on my face and ears. In a few days the eczema was all gone except near my eyes, one of which was extremely painful. While I was keeping the twelve o'clock silence one day I seemed to be instantly healed and I have been well ever since. I thank you, dear Unity.—*Mrs. A. H.*

Moscow, Tenn.—I wrote you for prayers for healing of stomach trouble and other diseases. The prayers have been answered and the Holy Spirit has made me whole. I now enjoy perfect health and am a new man. I praise God and Unity from the depths of my heart.—*H. C. J.*

Royal Oak, Mich.—I wish to thank Silent Unity for the great work that it has done for me since I wrote two weeks ago about being burned. I went back to work in three days and am well. May God bless you all in your wonderful ministry.—*Mrs. A. M. C.*

San Francisco, Calif.—I appreciate the help that you gave me during the time my back was out of joint. I am virtually free from pain. With gratitude I write that you may discontinue prayers. My recovery is a convincing proof of the power of spiritual help. Accept, with my sincere thanks, the inclosed check.—*Mrs. A. R. J.*

Shevlin, Minn.—I asked for prayers for healing of my granddaughter. She had an acute case of St. Vitus's dance. She is well now and you may discontinue prayers for her. May God's richest blessings be yours at all times.—*Mrs. F. S.*

Peoria, Ill.—Words cannot express my gratitude for what Unity did for my cousin, who was in the insane asylum. When I wrote to you the doctor said that she was incurable, but she is now at home, in good health. She has gained more than thirty pounds and looks well.—*Mrs. M. E.*

Forest Hills, L. I., N. Y.—My armpit was raw, and pained me greatly. I telegraphed you for help. I felt that God could and would heal me without my having to stop work, but I did expect that a scab would have to form and that the sore would heal slowly. A few days later I found the whole area healed, and covered with perfect, smooth skin. I am inexpressibly grateful to God and to Silent Unity. Please accept the inclosed offering.—*Mrs. R. J. C.*

Chicago, Ill.—Two years ago I first heard of Unity. I was ill. I wrote you and within a week's time I was up and doing my work. Three doctors had given me up. They said that I could not get well. Insurance people had refused my application. I decided that I was not ready to die, and got well.—*M. L.*

Sacramento, Calif.—I thank you a thousand times for helping my son. The doctors had given up hope, as my son had one hemorrhage after another. Every one in the hospital says that it is a miracle that he was saved. May God bless your work.—*Mrs. L. B.*

Blair Junction, Nev.—I am glad that I can say that the stomach trouble from which I suffered is cured. Thanks to God and to the help of Unity.—*Mrs. N. H.*

Indianapolis, Ind.—I wrote you asking for prayers for healing of my little daughter's arm, which had been broken. You may cease your prayers for her, as her arm has healed without a pain or an ache. I am grateful to Silent Unity workers for prayers in behalf of my family and myself.—*S. D.*

Lancaster, Pa.—My son has been cured of the mental trouble that he had had since he was a small boy. His health is splendid. I cannot thank God and Unity enough for the blessings that we have received. We are studying and trying to live Truth.—*Mrs. A. R. C.*

Spokane, Wash.—I wrote you for prayers for healing my son, whose finger was almost cut off. Now one cannot tell where it was cut. I thank God and Unity for this wonderful blessing.—*Mrs. O. R. E.*

St. Louis, Mo.—I wrote you for prayers for healing my eyes. My eyes are well. I cannot praise God and Unity enough for blessings which I have received through your prayers.—*Miss A. B.*

Olustee, Okla.—I wrote you asking prayers for healing my granddaughter. She recovered from pneumonia very rapidly after I wrote you. I thank God, and I am most grateful to Unity.—*L. H.*

Des Moines, Ia.—Mr. F. has entirely recovered from serious illness, diagnosed as dropsy. His case was considered incurable. He is now in perfect health. Many marvel at his recovery. I also have been greatly benefited through your prayers. It surely is a great comfort to know of your Society.—*Mrs E. A. F.*

Maryville, Mo.—I wrote asking for your prayers to help me in overcoming stomach trouble. I am glad to say that I am entirely well. Each time I write you I get a clearer understanding of God and his wonderful Truth. May God bless you.—*Mrs. H. S.*

Athens, Ala.—I wrote you asking for prayers to cure me of tuberculosis. The doctor has examined my lungs and says that they are all right. I praise God and Unity for the healing.—*Miss E. R. M.*

Pittsburgh, Pa.—This spring my mother was dangerously ill and was not expected to live. We believe that your prayers made her miraculous recovery possible. We thank you.—*W. G. A.*

Los Angeles, Calif.—I wrote you for prayers to help me overcome noises in my head. I am happy to tell you that the trouble has disappeared. May God bless all Unity workers.—*Mrs. P. R.*

PROSPERITY

Wheeling, W. Va.—I thank you for your prayers. I obtained a position the day your letter reached me, and since then have an offer of a better one. I am thankful to God and to you for the answer to my prayers.—*E. S.*

Morristown, N. J.—I wrote asking prayers for a settlement of property which seemed very difficult. Through God and Unity the settlement has been made. I have blessed the inclosed offering.—*Mrs. C. W. J.*

Hays, Kan.—I wrote you asking prayers to bring about a satisfactory adjustment of a business transaction. The settlement is entirely satisfactory. Thank you for your prayers; your help is appreciated.—*A. S.*

Garden Grove, Calif.—The prosperity treatments certainly did the work, as my son found work right away and has been promoted twice. I give thanks to God and to the dear friends at Unity.—*K. B.*

Malden, Mass.—I wrote you for help in finding a new home. I am glad to say that the way opened for us to go where we had wanted for several years to go. I thank you for your help.—*L. D. S.*

Milwaukee, Wis.—When I wrote you I was in several kinds of trouble. My finances were low, and I was notified that I must move both my home and my office. Business was not good and I was surrounded with many unpleasant things. I had some property in Denver that I had been trying to sell. Here is what happened: I secured a place for the office in a much better location, and business is good. The rent was reduced ten dollars a month and I can stay here as long as I wish. A friend in Denver advanced me $200 on my property without security and promised to sell it for me as soon as possible. I was placed in a position of great trust and responsibility, where I will be in a position to advance myself in every way, and I am doing great work with it. I thank God for placing Unity in my hands.—*Dr. R. G. H.*

Willis, Va.—I wrote you asking for prayers that I might obtain aid to complete my last year at school. Your prayers and mine were answered, for I borrowed the money easily, and although I had what seemed an unusually hard course, I made better grades than usual and filled an office in almost every student organization in school, even to serving as president of my class. I know this good was a result of God's love, and I am deeply grateful to him and to you.—*Mrs. H. E. C.*

Lansing, Mich.—You may discontinue prayers for Mr. H., as he went to work at a new position a week after asking your help. He is making better wages than any other man in his department. He asked me to thank you for the wonderful blessings that he has received.—*C. E. H.*

Sapulpa, Okla.—The last letter you sent me helped not only me, but my husband also. The prosperity thought helped him to obtain a position. May God bless you all in your work.—*Mrs. E. G. B.*

Joplin, Mo.—I wish to thank you for your prayers for my husband. He has obtained work that is bringing in more money and we are abundantly blessed.—*Mrs. J. E. F.*

Canton, Ohio—I wrote you asking for help to get a position. I have a wonderful position now and my heart is filled with love and thankfulness for God and for Unity. —*E. E.*

San Francisco, Calif.—You may discontinue your prayers for my niece to get work. She is now employed. She also had a wonderful trip. I am very grateful to God and to Unity. God bless you and all your work.—*S. B.*

Aurora, Ill.—We are thankful to God and to Silent Unity that our house is sold. The statement that you sent me is the best, for use in a sale, that I have seen. It covers all the essential points: *The divine law of equity and justice in the exchange of values is now at work in this transaction, and there shall be no obstruction of mortal thought to its consummation. All who are concerned shall be satisfied and blessed.* There was an opposing mortal thought, we have learned since the sale, but we did not know of it then. We held to this statement day and night for two weeks and rested in the belief that all would be well. We gave the matter wholly into divine management.—*Mrs. J. W. M.*

Satsop, Wash.—I wrote you for prayers to help me sell my rooming house, and it was sold to good advantage later. I thank you dear workers at Unity for your help and I praise and bless and thank the good Father for the all-encircling good.—*Mrs. E. F.*

Cleveland, Ohio—I wish to thank you very much for your efforts in my behalf. Prosperity came in the form of a position which I wanted two years ago but could not secure. God also has been good to me in sending me funds to enable me to take a vacation.—*E. C. M.*

Sapulpa, Okla.—Three weeks ago I wrote you for prayers to aid me in selling my house, and in one week I sold it. I also wrote for prayers that my husband might get work. He has found a job. God bless you.—*E. R.*

Detroit, Mich.—I wrote you asking your prayers in behalf of my husband, who was very much discouraged over his business affairs. Within a very short time after I had mailed my letter he had received a substantial increase in income. I am grateful to you for your prayers.—*Mrs. M. E. W.*

Washington, D. C.—I wrote you asking that you pray the Lord to give me a good position. I now have an excellent position.—*Miss F. B. M.*

St. Louis, Mo.—I thank you for your faithful prayers. My husband has obtained work. I thank God for his kindness.—*Mrs. L. S.*

Salina, Kan.—Three weeks ago I wrote asking your prayers to help my husband get better hours for work. The prayer has been granted. I am very thankful to God and to you.—*Mrs. J. B. F.*

Waco, Tex.—Many thanks for your prayers. My husband has the position that he wanted.—*Mrs. H. R. W.*

Bloomfield, Iowa—I wrote you to help me get back my pocketbook that had been taken from my home. Yesterday afternoon it was given back to me by the one who had taken it. I think that that was a marvelous demonstration.—*V. T.*

Dalkeith, Fla.—I wrote you for prayers for success for myself and my husband, stating that my husband owed a large debt. Thanks to God and to Unity, a debt of four years' standing is paid.—*C. F.*

Cleveland, Ohio—I wrote you asking your help in obtaining a position. I now have a good position and am very happy in my work. I want to thank you for your assistance. I inclose a love offering.—*M. M.*

San Francisco, Calif.—Please discontinue prayers for me. I passed my examination successfully and the following day I obtained a position which I am sure holds a wonderful future. I thank you.—*N. F.*

Tulsa, Okla.—I asked you to help me sell some property. I began to have inquiries at once and closed a deal last week. I feel very grateful.—*Mrs. M. L. S.*

Winnipeg, Man., Can.—I wrote you regarding employment for my husband. He received work the day your letter arrived. May God bless your good ministry.—*Mrs. A. G. J.*

BE YE TRANSFORMED

Fairville, Pa.—You may discontinue prayers for me and my husband. I have been wonderfully blessed through God and Silent Unity. My husband is a changed man. Everything is going well in my home. I have been studying "Instructions" every day. I am learning the way more perfectly all the time. I feel better in all respects. I hope that your wonderful teaching may spread over the world.—*Mrs. E. D.*

London, England—The message that you sent, "*I am one with Almightiness, my environment is God,*" seemed to have the effect of carrying me quickly over a sea of troubles to safe land. However dark my seeming troubles have been, I thank God that they came to bring to me a recognition of what life really is. I am free from all unquiet thoughts, because I know God.—*V. L.*

Los Angeles, Calif.—I have had a new understanding of the allness of God. I have long wanted to feel and know this allness. The understanding came before the added prosperity became visible. I am grateful for your work in helping me to receive the light.—*Mrs. C. S. I.*

HELPED BY UNITY LITERATURE

Delair, N. J.—The children to whom I sent Wee Wisdom last year have simply jumped for joy at its arrival. They have taken it to their public school teacher, who has taught the school children recitations from it and asked my little friends' permission to take the magazine home to read it. I will renew the subscription, as the magazine is creating such a stir.—*A. L. K.*

Cleveland, Ohio—Happiness and prosperity dwell here. "Lessons in Truth" woke me up. "Christian Healing" taught me how to heal myself and others. My life is different in every way. I am born anew.—*S. H. R.*

Chicago, Ill.—Unity literature has helped me and I want you to know it. My husband's business is prospering through help derived from The Christian Business Man. May God abundantly bless you and your work.—*W. M. B.*

St. Paul, Minn.—I am interested in your great work. I feel that I could not get along without Weekly Unity. My mother has been a devoted Unity worker for many years and we all feel that without Unity our home would not be quite the same place. We have been holding prosperity thoughts and we have been blessed. Seemingly from nowhere sufficient money has come to send me to the university. We are grateful to you for leading us out of the bondage of our own thoughts.—*Miss A. M.*

CORRESPONDENCE SCHOOL

Delhi, Calif.—I wish to thank you for the excellent service that I have invariably had from the Correspondence School department. My lessons have been sent promptly; the grading has been satisfactory and encouraging. I have put aside my eye glasses, which for years I had thought I could not do without. God bless you.—*Mrs. J. C. H.*

Castleton, Vt.—You will never know what a blessing your Correspondence Course has been to me. The subjects of prayer and health have been presented to me in a new way and I am daily giving thanks for the blessed teachings of Unity. The love offering I send for the lessons is nothing in comparison with my appreciation.—*Mrs. H. A. D.*

Atco, N. J.—I realize that your teachings have made people seek me out more than formerly. I feel more harmony in my life now than ever before. I love the lessons of the Course, for they seem to be written for me personally. —*Mrs. E. E. W.*

Sault Ste. Marie, Ontario—The lessons of your Correspondence Course have taught me to love all my fellow beings more and to have a greater regard for their comfort and happiness. I love you dear people at headquarters and ask you to accept and bless this love gift for the Father's work. In the course you have taught me the truth about the Lord's Supper and I have grasped its true meaning. The use of the symbols and the outer form had taken my attention from the spiritual meaning and I was missing the refreshment which my soul and my body needed.—*N. K.*

Kansas City, Kan.—I am enjoying the Unity Correspondence Course very much. The lesson on demonstrating prosperity has unfolded to me the true spiritual prosperity; my understanding of substance has been quickened and now I see, where before I was blind. I know that God in me is an inexhaustible resource. I thank you for your good letters and encouraging words.—*Mrs. F. M. H.*

Washington, D. C.—Since I began the Unity Correspondence Course with you, my health has been wonderfully improved. I am able to walk long distances and to digest solid food. My heart is almost as strong as ever and I hope to write you soon that it is entirely well. Each day brings an improvement over the day before. I am making many new friends.—*M. E. Y.*

ILLUMINATION

Shreveport, La.—I wrote you and asked your help for my daughter. The child has improved very much. She has no more trouble with arithmetic. Recently she came home with an arithmetic paper marked 100. I asked her: "Do you know why it is easier now to get your problems?" She said: "Yes, Mother, God and Unity helped me." —*Mrs. G. C. H.*

Ancon, C. Z.—God bless you for your love and kind words to me. I am happy today in Christ Jesus, through your prayers and your help. I can say with joy that I owe my life to Unity. I was blind both in body and soul, but thanks be to Jesus, my eyes are opened and I can see the light which is Christ Jesus.—*Miss F. E. W.*

Buffalo, N. Y.—I asked your prayers in bringing about a change of employment, as conditions seemed unfavorable. I am still at the same place doing the same kind of work, but there are apparently no hardships now. God had to make me see that I belong there, but he made conditions better or made me see things in a different light.—*L. E. A.*

PROSPERITY BANK

Baltimore, Md.—I received my prosperity bank. I sent a letter asking you to help my boy to get a position. The morning after I sent the letter, he went to work. Praise the Lord.—*L. G. M.*

New Kensington, Pa.—Since having your prayers, together with the use of the prosperity bank, my husband has had an increase in salary. I am deeply grateful to you and thankful to God for this. I inclose a love offering.—*Mrs. F. S. C.*

Portland, Ore.—The prosperity bank drill is helping me to realize all-sufficiency in all things. I had pledged myself to the payment of $1,000 on a business deal, although at the time there appeared no avenue through which the amount could come into visibility. Following your instructions, I looked to God as the one Source of my supply and I trusted him to open a way for my supply to come to me. He did not fail me. Most unexpectedly I was enabled to dispose of some stock for the required amount. What seems to me of greatest importance is the fact that a period of trustful waiting established a closer relationship between me and the Father within.—*E. B. C.*

Yakima, Wash.—After I received my first prosperity bank, things took a change for the better. We sold our place, bought another one at a bargain, and were able to take a trip. Many other good things came our way. I thank God and you for the benefits received.—*Mrs. M. B.*

Morristown, Tenn.—After sending you a letter asking for a prosperity bank and special prayers, I was reëlected to my old position. I thank you for your prayers and I thank God.—*Miss M. C. B.*

MISCELLANEOUS

Evansville, Ind.—I want to express my thanks and appreciation for the wonderful help which you have given to me during the last few weeks. I have experienced a spiritual uplift, since being interested in Unity, that I never knew before. One receives a hundredfold in return for daily systematic study of the helps given for Unity. I send herewith a love gift.—*B. H.*

New York, N. Y.—I wrote you asking your aid to help me gain prosperity and health. I am feeling entirely well and we are prospering as never before. I have learned the Truth about God as I never before knew it. I thank God and Unity for helping me.—*Mrs. T. L.*

Ft. Madison, Iowa—I wrote to you asking prayers for health and prosperity. I am thankful to say that both have been given us. Before your letter reached me the inflammation which had been troubling the eyes of my husband and our children had disappeared. My little daughter was troubled by a severe bronchial cough all winter and spring. I am praising the Lord because it has gone. A wonderful demonstration of the Lord's power came to me yesterday. I was putting some clothes through the electric wringer and two of my fingers were caught and drawn into the machine, to the first joint. My fingers came out as flat and as white as paper. The pain was terrible but I prayed aloud to God to restore my fingers to their normal shape and to help me overcome the pain so that I could continue my work. He heard my prayer, and I praise his holy name. My fingers are well except for blood spots under the nails. I received the prosperity bank and have obtained a blessing. My son, who is a student in high school, desired a position for the summer to help earn money for clothing and the school expenses of the next year. A chance came for him to work all summer at good wages. As he is a tither he is rejoicing in his opportunity to give more into the Lord's treasury. My husband is to have a much more lucrative position with the company by which he is employed.—*Mrs. D. L. T.*

Washington, D. C.—My bank is teaching me many good lessons. I do not worry any more; when financial troubles appear, I say: "I have no fear, for my own shall come to me." I soon get calm and when I follow the "still small voice" everything works out smoothly. Since my husband and I have been studying Unity together, everything has been different. His brother, who has worried him at times so that he could hardly work, has become very quiet and the business progresses nicely. My bank has helped me physically as well as spiritually. I have been cured of constipation and a cold. Any pain or disturbance that comes to my family is removed by prayer. I feel closer to God today than ever before in my life.—*Mrs. H. E. M.*

Yonkers, N. Y.—My sister, a Presbyterian, brought a copy of Weekly Unity when visiting me a few weeks ago. I handed the copy to my neighbor next door, a Baptist, telling her that I would subscribe if she would. I am an Episcopalian. Three persons of different religious views are thus in spiritual unity.—*Mrs. W. E. M.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Weekly Unity, $.02.

Unity magazine one year	$1.00
Weekly Unity one year	1.00
The Christian Business Man one year	1.00
Wee Wisdom one year	1.00
Unity Daily Word one year	1.00
Unity Local Program one year	1.00
Sunday School Leaflets one year	1.00
Unity Healing and Prosperity Records one year	3.00

Foreign subscriptions, same price.

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

SPECIAL NOTICE

When you send us the names and addresses of friends to whom you are sending subscriptions, please be very careful to furnish us with the correct addresses of these friends. A surprising number of letters and periodicals is returned to Unity from postmasters, who have not been able to locate the persons to whom periodicals are sent.

EIGHT UNITY PERIODICALS

Until a comparatively recent date, Unity was publishing three periodicals. Now eight periodicals are being mailed out to subscribers. The rapidly increasing patronage of Unity brings forth new matter to fill the needs and demands of various minds. The call of the children has been met lately with a Sunday school paper. The list follows:

UNITY MAGAZINE—The official organ of Unity, teaching Christian healing and Christian metaphysics, has seen nearly forty years of service.

WEEKLY UNITY—A metaphysical digest, and various other departments of special interest to adherents of Unity thought, are adapted to the needs of busy people.

WEE WISDOM—This elaborately illustrated monthly magazine for children endeavors to impress the tender minds with highest Truth lessons, through the happy medium of picture, poem, and story.

THE CHRISTIAN BUSINESS MAN—By studying the pages of this periodical, business people, men and women, are learning to adjust their affairs in accordance with the Master's teachings.

THE UNITY DAILY WORD—Comes out this month. This pocket magazine gives a devotional program for the morning, noon, or evening period of meditation. Different lesson for each day in the month.

THE UNITY SUNDAY SCHOOL LEAFLET—An illustrated four-page weekly paper using various interesting methods of making the lesson clear and impressive to the child. By following the printed directions, children can color the pictures.

THE UNITY LOCAL PROGRAM—Many Unity readers like to keep in touch with the services, addresses, and classes at headquarters. The healing thought, set to music, is published in this paper.

UNITY RECORDS—The health and prosperity thoughts, with explanations, form the subject of these voice records made by Charles Fillmore. Sent monthly to subscribers for $3 a year.

Each one or all of the above-named periodicals may be obtained by the Prosperity Bank plan, about which you may read on page 596 of this issue. The subscription price of the Unity periodicals is $1 a year each, with the exception of the Unity Records, the price of which is $3.

ANNOUNCEMENT OF A UNITY CONFERENCE AT KANSAS CITY

June 15 to 28, 1924

The keynote of this conference will be the revival of primitive Christian healing.

Every phase of early Christian healing will be taken up and demonstrated according to the ability of those present. Christian healing is being revived, and the people are asking for more of it every day. The great need is a fuller understanding of the law by which so-called marvelous healing is done. This law will be explained in the various meetings of this Unity conference.

All people who are interested in a closer spiritual fellowship in the original Gospel of Jesus Christ are cordially invited to take part in this gathering.

Unity is just beginning a great educational work in the world, and those who feel the urge of Spirit will be among the chosen. Every session of this conference will be inspired by Spirit, and we shall, so far as possible, avoid formal programs. However, certain leading themes will be taken up, such as, for example:

Daily periods devoted to silent prayer.

The healing power of music.

Experiences and testimonial meetings.

How Spirit is infused into the Sunday school.

Spiritual baptism and holy communion.

Ordination of the ministers.

Healing and teaching by radio.

How Unity centers are established and maintained.

Healing through the phonograph.

The providing power of God, and how to invoke it.

Healing and prosperity testimonials.

Diet as an aid to spiritual unfoldment.

A session devoted to the Golden Rule in business, by the Business Men's Christian Unity.

The foregoing is merely a tentative statement of the points to be taken up in this conference of Unity people. In addition there will be sight-seeing parties, social meetings, and picnics.

"A UNITY STUDY CLASS IN EVERY COMMUNITY"

During the year ending March 1, 1924, the Field department of Unity School received 800 inquiries relative to the organization of Unity study classes. During the same period 340 new study classes were reported as having been organized; they are following the line of consecutive study outlined by Unity School. This is a very good indication that the idea of group study is growing splendidly. The universal testimony of the classes making regular reports is that most satisfactory results are coming from this phase of the Unity movement.

It is a desire among those interested along any certain line to meet and talk with others of like interest; the Unity student is no exception. It is our purpose to help our readers everywhere to organize study groups in which this exchange of thought can be carried on in the most effective manner.

Some of our students hesitate to start a movement toward the organization of a Unity study class in their community, thinking that they are not sufficiently advanced to do so. A study class does not require an advanced student as a leader. All that is necessary is that some one have sufficient interest and enthusiasm to arrange for a meeting place and to notify us three weeks in advance of the first meeting. We will see to it that the Unity readers in that community are invited; those really interested will come. From this nucleus an effective plan can easily be worked out.

Write the Field Department for a copy of "Directions for Organizing and Maintaining Unity Study Classes," and it will be sent to you. Then start the class. We will help you all the way through.

Address: Unity School of Christianity,
Field Department,
917 Tracy, Kansas City, Mo.

"A UNITY STUDY CLASS IN EVERY COMMUNITY"

Owing to constant fluctuations in foreign exchange, 4 shillings and 7 pence, English money, is counted as equivalent to $1 in United States money in our office. Our periodicals are being sent to foreign countries postage prepaid. This extra expense to Unity is partially defrayed by offerings from subscribers who are interested.

PUBLISHERS' NOTES

"Your address of welcome to the Conference, published in Unity magazine, in which you say that Mrs. Fillmore and you began this work thirty-eight years ago, has brought something back to my mind. At that time your teaching first came to my notice. The daily papers criticized it; the church denounced it; and I, too—God forgive me—joined in the general denunciation.

"What years of misery and unhappiness I might have saved myself and others! But I was a bigot, bound by forms and ceremonies. I brought up four children strictly, making their religion a toil and a misery. Today—I say it with sorrow and shame—two are atheists, one is indifferent, and the fourth, the youngest, has just come back to his reason, lost as a result of war experiences and regained through the ministrations of Silent Unity.

"I trust that God has forgiven me, because I acted according to my light. Now, however, I see that I gave my growing boys the shadow, withholding from them the substance.

"Thanks to Unity teachings, I have found the Christ life myself, but what of my boys? This uncertainty mars my happiness.

"Make such use of this letter as you like, Mr. Fillmore. If, by my story, some people can be taught the emptiness of form and ceremony without the realization of the indwelling Christ, I shall feel that I have not written in vain."

A Sunday school teacher writes: " 'Treasure Box' has been a favorite with our Sunday school children, some of them asking for it again and again. I get more out of it each time I go over it. I have taken one chapter each Sunday and given the spiritual interpretation. In some chapters there are so many good lessons to be brought out that we have not always been able to finish in the alloted time, and have had to carry it over to the next Sunday."

This quaint and original Truth story sells for $.50.

The good cheer, harmony, and courtesy observable among the 350 Unity workers, from Charles Fillmore to the youngest office boy, are but the outpicturing of the lofty teachings under which all of the Unity employees constantly come.

Charles Brandon Booth, president of the Prison Development League, and grandson of General Booth, founder of the Salvation Army, recently addressed the Unity workers in the interests of the movement that he represents. He made a rousing appeal, quite in the Booth manner, which stirred his hearers to active sympathy with his views on prison reform. Following his visit, the Unity School received a letter from Mr. Booth, a part of which is here quoted: "It was indeed good of you to take so kind an interest in my short visit to the school, and I want to thank you very much for the courtesy which you showed and for the time which you so willingly afforded me. I found it all so very interesting and I have come away with a real vision of what you are accomplishing and of the mighty instrument for good which the Unity School is and can continue to be."

We affirm that God blesses and furthers the work of this zealous and earnest young man.

Unity offers three strong lead articles for the July number. In "The Adamic Tempter," Charles Fillmore shows that the Adam man runs wild when left undirected by the I AM, the gateway to God. The introductory paragraph of "Healing the Plague," by Imelda Octavia Shanklin, sounds the keynote of the article: "In its beginning, a plague is a thought that has been developed out of proportion to other thoughts, or a thought that has been withdrawn from its natural association in the mental world." Another able article is entitled "Faith in God," by W. I. Hoschouer.

There is no time like the present to begin subscriptions for friends. The Unity Prosperity Bank plan, about which you can read on page 596 suggests an easy and profitable way of subscribing.

A correspondent and distributor of Wee Wisdom received these lines from the superintendent of a children's home: "The board of trustees of the Montgomery County Children's Home wish me to express their heartiest thanks to you in behalf of the children of our home for the subscription to Wee Wisdom.

"The stories are read to the little tots, and they enjoy them very much indeed. We think that Wee Wisdom is a fine little magazine."

Many are subscribing for Unity Local Program, because it features the activities at headquarters. $1 will bring it to you each week for a year.

"I inclose three dollars saved in my Prosperity Bank for the subscriptions which you have issued for me. My friends enjoy Weekly Unity very much, and find it exceedingly helpful. I shall continue to save in this manner, and forward the money to be used in the furtherance of your great work.

"Never before have I known such prosperity, peace, and happiness. It is perfectly wonderful to feel so free, and I am delighted to have perfect harmony. Such marvelous demonstrations! Last week I sold a house and made three hundred dollars; and this week I have picked up from various sources money which I never expected at all.

"I am the happiest person alive. I have wonderful health and a splendid position. Everything is truly working together for the good. I give thanks to God and to you, as I rejoice in the knowledge that Truth has shown me how to become open and receptive to the great Spirit."

Every mail brings hundreds of expressions of the above character to our desks.

To meet the demand for a monthly manual of daily meditations and instruction, the Unity School will publish a new magazine, starting with July, 1924. Unity Daily Word will have a full page for each day, giving the word for meditation, instructions on its application and practice, and passages from the Bible and from Unity textbooks. This monthly periodical will be pocket size. The first issue will be printed in time for it to reach its subscribers by July 1. The subscription price of Unity Daily Word is $1 a year or $.10 a copy. Frank Whitney, dean of the Unity Correspondence School, is editor.

Francis J. Gable, editor of The Christian Business Man, has an article in the June number of the magazine, entitled, "Your Job and Mine." This title touches a common interest in all business people. Unity readers will do well to begin subscriptions now for themselves and for their friends. The Prosperity Bank plan provides an easy way. Write for information.

The subscription price of The Christian Business Man is $1 a year.

An author of literature for children expresses her admiration of Wee Wisdom in these terms: "The entire magazine is a thing of beauty and merit. It is amazingly interesting."

New equipment for the Unity bindery, costing nearly $30,000, was purchased recently. The work of the bindery department, which has increased to such large proportions that the equipment on hand was inadequate, will be greatly facilitated by this new outlay. With the new machinery, Unity magazine can be bound in about three and a half days, whereas formerly the work took from eight to ten days. The regular standard sized booklets can be bound with the new machinery, which includes a gatherer and binder. A power embosser, and a cloth cutting machine were also purchased.

" 'Christian Healing' is the finest book on Christian metaphysics that is before the world today." This is the pronouncement of a man whose letters to us indicate a true and fine appreciation not only of the teachings of "Christian Healing," but also of Truth literature and of advanced literature in general.

Future issues of Wee Wisdom will have a special new cover each month. Those who have seen copies of recent issues of Wee Wisdom will realize the charm, for the children, of having a freshly, handsomely dressed little Truth messenger coming to them every month in the year.

The subscription price of Wee Wisdom is still $1 a year.

Silent-70 offers you an opportunity for a rare form of service—that of getting free copies of Unity literature before the people. Rise to the occasion and join us. Further information will be given on request. Address Silent-70, Unity School, 917 Tracy, Kansas City, Mo.

LOVE: THE SUPREME GIFT

New Edition

On Charles Fillmore's decision to present copies of this favorite book to those whom he joins in wedlock, an edition has been bound in vellum, with gilt lettering.

Henry Drummond, in this analysis of Paul's immortal chapter on love, satisfies the soul, enthralls the intellect, exalts the spirit. The essay is a masterpiece in spiritual discernment, construction, argument, style, and loftiness of conception.

Heavy cream paper; pages appropriately decorated; buff vellum binding. Price, $1.

WE WANT TO TELL YOU HOW

easily and effectively you can change disease, inharmony, and poverty into health, peace, and plenty. A glance at the testimonials in this magazine will show you how others have made a practical demonstration of the teachings of Jesus Christ. These people use the principles of Truth in their affairs and find them as reliable as the principles of mathematics. These people have been taught Truth.

In our personal instructions, the first thing we do is to teach the student how to enter the silence, how to pray effectively. The silence is no longer a metaphysical mystery. It can be practiced any time, at any place. The next lesson is on the demonstration of health: how to treat yourself and others. Then follows a lesson on demonstrating prosperity. Every subject of interest to the Truth student is taken up during the time the student is under our instruction.

One applying for this personal instruction should first have a good understanding of our fundamental principles as taught in the Unity books and magazines. The applicant must have studied "Lessons in Truth" thoroughly. Tuition for this instruction is on the voluntary love offering plan and is left entirely to the student.

If you are interested in this help, write our Correspondence School department a simple request for a schedule of the lessons.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join Silent-70 and take up this work. Write to us for information.

Greenwood, Miss.—For six years I have given two thirds of my time to this work, and yet my needs are better provided for than when I put in all my time working for myself. I often think: "Where should I have been but for the blessed truth taught by Unity? I get the answer by seeing those who have not Truth. There are many others here now who ate working with me—people of all stations, creeds, and conditions. There are Catholics and Jews reading Unity literature; the many demonstrations by Truth students claim interest from all. Please send me a large supply of Silent-70 literature, and pray with me that I may have faith and wisdom to do that which God would have me do, especially that I may be able to point others to the Light.—*L. H., S-70 No. QQ-58.*

UNITY GOOD WORDS CLUB

"The Good Words Club is a blessing to me. Through my membership in the Club I am better physically, mentally, and financially, writes a member. Hundreds of similar report are received.

Membership is open to all.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City ..... State.....

(Clip and return this blank for enrollment.)

STUDENTS RECEIVE CERTIFICATES

The following named students of the Unity Correspondence Course, having completed all lessons, have been given certificates:

Florence A. Potterton	Katharine C. Bacot
Grace N. Bosworth	Josie C. Bartlett
Ray W. Bosworth	Mary Peck
Cora A. Snyder	William Hart
Florence Rice Judkins	Lorna Doone Blakeley

UNITY RADIO PROGRAM

The following is the weekly radio program broadcast by the Unity Society, 913 Tracy ave., Kansas City, Mo.:

Sunday morning, beginning at 11 o'clock, entire service, Charles Fillmore, speaker.

Sunday evening, beginning at 7 o'clock, Francis J. Gable, speaker.

Saturday night, from 11 to 11:30 o'clock, musical healing service, twelve healers taking part; Theodore Comstock, organist; Charles Fillmore, speaker.

These services are broadcast by the Western Radio Co., station W. O. Q., Fourteenth and Main, Kansas City, Mo. Wave length, 360 meters.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in July Unity magazine.

HEALING THOUGHT
Held daily at 9 p. m.
July 20 to August 20

I am lifted up and healed by the power and dominion of the Christ Mind.

PROSPERITY THOUGHT
Held daily at 12 m.
July 20 to August 20

The Spirit of success is working with me and I am always prospered.

"Faith That Removes Mountains" engenders trust and quickens faith in the great Source of all good. Beautiful blue binding with gold lettering and decoration. $.25.

WHERE UNITY PUBLICATIONS ARE SOLD

ARK., Hot Springs—Steigler Brothers, 520 Central.
Little Rock—Pfeifer Brothers.

CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Berkeley—Home of Truth, 2097 Allston Way; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Unity Reading Room, First National Bank bldg.
Fresno—Unity Truth Center, 925 Divisadero st.
Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Unity Society, 1150 E. 4th st.; Hewitt's Bookstore, 117 Pine st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Mrs. Cella B. Slocum, 1656 Winfield st.; Unity Center, 2120 S. Union ave.; Unity Truth Center, 233 S. Broadway, rms. 405-406; Unity Fellowship, 618 W. 9th st.; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave.; Bullock's.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center, 1621 Fruitvale ave.; Oakland Unity Truth Center, 1450 B Alice st.; Unity Center, 2137 23d ave.
Orange Cove—Peace Center, box 97.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; The Brown Shop, 190 E. Colorado st.
Sacramento—Unity Center, 309 Plaza bldg.; Unity Study Class, 1421 13th st.
San Bernardino—Harold Evans Kellogg, 443 3rd st.
San Diego—George P. Sikes, 1367 5th st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2nd st. Unity Society, 412 A st.
San Francisco—Unity Center, rm. 310, 165 Post st.; Metaphysical Library, 466 Geary st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Mission Unity Center, 3668 24th st.; San Francisco Truth Center, 358 Sutter st.; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
San Pedro—Unity Cottage and Center, 934 W. 11th st.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Maria—Valley Variety Store, 221 S. Broadway.
Santa Monica—Unity Truth Center, 538 Arizona ave.
Sebastopol—Unity Truth Center, Palmknolla, Petaluma ave.

COLO., Colorado Springs—Maude B. Clarke, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.
Denver—Denver Unity, rm. 204, 429 16th st.; College of Divine Science, 1819 E. 14th ave.; Power Publishing Co., 4235 32nd ave.
Pueblo—Unity Truth Center, 124 W. 13th st.

D. C., Washington—Unity Society, 1326 Eye st., n. w.; Woodward and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.

FLA., Jacksonville—Unity Center, 302 Clark bldg.
Orlando—Carper's Bookstore, 24 S. Orange ave.
Tampa—Unity Center, 1107 Marion st.

GA., Savannah—Adler's Department Store.

IDAHO, Boise—Arch, Cunningham & Co., 910 Main st.
Montpelier—Verna I. Shupe, lock box 531.
ILL., Centralia—Metaphysical Library, Trust and Savings Bank bldg.
Chicago—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Roseland Unity Study Club, 111 W. 104th st.; Mrs. F. G. Ritchie, 1814 Straus bldg., cor. Jackson blvd. and Michigan ave.
Chicago Heights—Unity Home of Truth, 1136 Emerald.
IND., Anderson—Glen M. Tait, 505 Farmers Trust bldg.
Indianapolis—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, 74 When bldg.
Kokomo—Mrs. Norman Simpson, 523 S. Washington st.; Sander's Book Store, 119 E. Walnut st.
IOWA, Des Moines—First Unity School, 730 19th st.
Oskaloosa—Mrs. Kate Caldwell, 714 E. High st.
Sioux City—Unity Truth Center, 409 Ross st.
KAN., Kansas City—School of Practical Christianity, 1936 N. 6th st.
KY., Louisville—Truth Center, Flexner bldg.; W. K. Stewart Co., 425 S. 4th st.
LA., New Orleans—P. L. Brothers, sr., 1207 Constantinople st.; Riverside Unity Center, 2301 St. Thomas st.; Christ Church of Divine Science, 5641 W. End blvd.
MAINE, North Windham—The World Helpers of Humanity.
MASS., Boston—Boston Truth Center, 739 Boylston st.; The Metaphysical Club, 177 Huntington ave.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
Springfield—Mrs. Mary Margeson, 356 Main st.
MICH., Battle Creek—Unity Study Class, 90 Highway st.
Detroit—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.; Mrs. Catherine Burnham, Tuller hotel; The Book Nook, 4650 Woodward at Forest.
Grand Rapids—Ida M. Bailey, Coit road, North Park, R. R. 9, Herpolsheimer Co.
Ionia—Lucia B. Vosper, E. Main st.
Kalamazoo—School of Christianity, 211 W. Dutton st.
MINN., Duluth—Mr. Peter Lein, 224 W. 1st st.
Minneapolis—Unity Society, Nicollet at W. 15th; Unity Truth Center, 6 S. 8th st., rm. 7; Caroline D. Walen, 2310 W. 50th st.
St. Paul—Metaphysical Library, 99 Garfield st.; Society of Truth, 446-A Wabasha st., rm. 3.
MISS., Biloxi—The Tea Shoppe, 133 Lameuse st.
Greenwood—R. L. Hataway, 807 S. Main st.
MO., Kansas City—Unity Library, 913 Tracy ave.; Unity Reading rm., 1107 Waldheim bldg.; E. V. and Ejane Ingraham, Jewell bldg., rm. 203, Armour and Troost; Unity Study Class (colored), 2319 Michigan ave.; Emery, Bird, Thayer, 11th and Walnut.
St. Joseph—Practical Christianity, rm. 22 Ballinger bldg.
St. Louis—Mrs. J. C. Appel, 2631 Russell ave.; H. H. Schroeder, 3537 Crittenden st.; Divine Science and Unity Center, Hotel Melbourne, Grand and Lindell; St. Louis Truth Center, 4030 Lindell.
MONT., Butte—Keefe Brothers, 25 W. Park st.
NEBR., Falls City—Unity Center, 1707 Stone st.
Lincoln—Unity Society, 502 Fraternity bldg.
N. H., Manchester—Home of Truth, 153 Concord st.

N. J., Atlantic City—The Traymore Book Shop, 1709 Boardwalk; Blue and White Bookstore and Library, 122 S. South Carolina ave.
East Orange—Divine Science and Unity Society of the Oranges, 569 Main st.
Hackensack—Truth Center, 360 State st.
Montclair—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.
Newark—Newark Unity Society, Berwick hotel, rm. 336.
Paterson—Unity Truth Center, 148 Oak st.
N. M., Raton—May Schleifer, 321 N. 4th st.
N. Y., Buffalo—Buffalo Unity Society, 180 Mariner st., Mariner hall; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.
Chautauqua—The Chautauqua Bookstore.
New Rochelle—Unity Center, 14 Banefay Place.
New York—Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Co., Inc., 113 W. 87th st.
Rochester—Unity Society, Fine Arts bldg.; Scrantom's, Powers bldg.
Schenectady—Unity Center, 125 Park ave.
Syracuse—Katherine H. Carter, 155 E. Onondaga st.
OHIO, Akron—Unity Church of Truth, 283 S. Main.
Canton—Ralph Young, 139 Cleveland ave., s. w.
Cincinnati—Divine Science Library and reading rm., 9-11 W. 4th st., rm. 57; New Thought Temple Library, 1216 Mercantile Library bldg. Unity Center, parlor floor, Burnet house, 3d and Vine.
Cleveland—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Study Class, 3518 Poe ave.; Tucker School of Expression, 5012 Euclid ave.
Columbus—New Thought Unity Temple, Seneca hotel, cor. Broad st. and Grand ave.; McClelland Bookstore, High st.
Hamilton—New Thought Unity Temple, 7th near High.
Rocky River—Unity Center, box 134.
Toledo—Unity Study Class, 656 Pleasant pl.
OKLA., Anadarko—Mrs. Nettie Melton, 216 W. Oklahoma ave.
Muskogee—Unity Truth Center, 133 East Side blvd.
Oklahoma City—First Divine Science Church, 1313 N. Hudson; Unity Center, 309 Baltimore bldg.; Wiggner Book Co., 128 W. Main st.
Tulsa—A. F. St. Clair, Densmore hotel; Tulsa Unity Class, 211 Seaman bldg.; Tulsa Bookstore, 19 W. 3d.
ORE., Mill City—Jennie Christensen, c/o Mrs. A. Hinkle.
Park Place—Mrs. Clara H. Rosebraugh.
Portland—The Metaphysical Circulating Library, 312 Central bldg.; The Realization League, 727-28 Corbett bldg.
PA., Butler—Mrs. Ethel C. Turner, 339 N. McKean st.
Erie—Erie Truth Center, c/o Reed House.
Philadelphia—Unity Center of Truth, 236 S. 13th st.; The Chapel of Truth, 1507 Walnut st.
Pittsburgh—Kingdom School of Christianity, 819-21 Wabash bldg. (Entrance 410 Liberty ave.)
Wilkes Barre—Alice B. Sadler, 57 Terrace st.
R. I., Pawtucket—Mrs. Ida M. Syddall, 53 Lupine st.
Providence—New Thought Center, 72 Weybosset st., rm. 307.

TENN., KNOXVILLE—Frank J. Frye, 400 McKee st.
NASHVILLE—Divine Science Center, Commercial Club bldg., rm. 307; Unity Truth Center, 150 5th ave., n., Psychology Club bldg.
TEX., AUSTIN—Griegs, 910 Congress ave.
DALLAS—Mrs. C. H. Garvin, 1401 N. Beckley, Sta. A; Unity Club, 3606 Roseland ave.; Unity Self-Help Circle, 1631 Pine st.; Unity Society, 1301½ Elm st.
EL PASO—Unity Truth Center, 1728 Wyoming st.
FT. WORTH—Unity Truth Center, 505-513 Worth bldg., Main st.
GALVESTON—Purdy's Bookstore, 2217 Market st.
HOUSTON—Unity Metaphysical Center, 1 and 2 New Majestic bldg.
PALESTINE—Mrs. P. D. Wolff.
SAN ANTONIO—Unity Center, Nueces hotel, 511 St. Mary's st.
UTAH, SALT LAKE CITY—Horton Bookstore, 27 E. Broadway.
VA., NORFOLK—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st.; Mrs. P. B. Cain, 1248 W. 27th st.
WASH., CHEHALIS—Mrs. Alice L. Ruth, 876 Folsom.
EVERETT—The Booknook, 2722 Colby st.
SEATTLE—S. Louise Foulks, 1217 7th ave.; Raymer's Old Bookstore, 1330 1st ave.; The Bookmart, 622 Pike st.; Center of Christian Philosophy, 537-538 Waldorf hotel; The Bookery, 4241 University Way.
SPOKANE—Spokane Book and Stationery Co., 903 Riverside ave.; The Church of Truth, cor. 6th ave. and Jefferson st.
TACOMA—Metaphysical Center, 719 S. E st.; Raymer's Old Bookstore, 1317 Pacific ave.
WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6.
WYO., CASPER—Unity Truth Center, box 33.
AUSTRALIA, MELBOURNE—Anna Hudson, 145 Collins st.; New Thought Book Shop, 229 Collins st.
PERTH, WESTERN AUSTRALIA—Albert & Sons, 180 Murray st.
SIDNEY, N. S. WALES—Truth Center, Cole's arcade, 346 George st.
B. W. I., PORT OF SPAIN, TRINIDAD—Selyn Commercial Agencies, 71 Prince st.
CAN., MOOSE JAW, SASK.—Unity Center, 214 Hammond bldg.
TORONTO, ONT.—Toronto Unity Center, 53 College st.
VANCOUVER, B. C.—Vancouver Truth Center, 18 Fairfield bldg., Granville st.
VICTORIA, B. C.—Unity Center, 600 Campbell bldg.
ENG., LIVERPOOL—Miss Annie Fairbank, 136 Granby st., Princes Park.
LONDON—L. N. Fowler & Co., 7 Imperial arcade, 4, 5, 12, and 33 Imperial bldg., Ludgate Circus, E. C.; The Rally, 39 Maddox st., W1.
NEW ZEALAND, AUCKLAND—Auckland Sunday School Unity, Darby st. (P. O. box 124.)
SCOTLAND, GLASGOW—Unity Library, 118½ Duke st.
S. AFRICA, JOHANNESBURG—True Self Realization Service, P. O. B. 3491.

A Unity teacher has specialized in classes on the silence. The gist of his spiritually stimulating instructions is set forth in booklet form under the title, "The Silence." Paper, $.50 cents; keratol, $2.

SOME UNITY BOOKS

LESSONS IN TRUTH

Takes the student from an analysis of man's place in Being, through all the steps preparatory to reaching "the secret place of the Most High." A textbook of Truth which has led many from the valley of despond to the heights of bliss. De luxe, $3; khaki, $2; cloth, $1.50; paper, $.75.

CHRISTIAN HEALING

Charles Fillmore's main contribution to Truth literature. Recommended especially to those who have finished studying "Lessons in Truth." Also well adapted to earnest beginners. Health, prosperity, joy, peace, and happiness follow in its wake, because it gives forth the essence of a life of work for Truth. De luxe, $3; cloth, $2; khaki, $2; paper, $1.

MISCELLANEOUS WRITINGS

A shedding of illumination from a soul tested and true. These writings have made the way easier for all who have come within their circle of light. The articles are not lengthy, but they are full of the richest and rarest substance. Paper, $.75; cloth, $1.50.

UNITY INN COOKBOOK

Nearly one thousand original tested receipts for meatless cookery are given in the volume. This is the season when we should prepare the system for warm weather, by a carefully selected diet. Special menus for each season. The book is covered in washable blue keratol, lettered in gold design. Price, $2.

DIVINE REMEDIES

A textbook on healing, giving the cause and cure of diseases. Helps those interested in spiritual healing to heal themselves and to aid others in restoration to health. This work, which teaches you how to erase the error thought and to substitute the true thought, is necessarily a valuable adjunct to healing work. Paper, $.75; keratol, $3.

UNITY BOOKS AND BOOKLETS

Bible, American Revised $4.50
Book of Silent Prayer ..... paper, $.75; keratol, 2.00
Christian Healing $1.00; $2.00; 3.00
Study Helps and Questions for Christian Healing ..... .35
Divine Remedies ..... paper, $.75; khaki, $2.00; keratol, 3.00
Cook Book, Unity Inn ..... washable cover, 2.00
Lessons in Business ..... paper, $.50; khaki, 1.50
Lessons in Truth ..... $.75; $1.50; 3.00
Lessons in Truth ..... French or Italian, $.75; German, 1.25
Question Helps for Lessons in Truth ..... .35
Miscellaneous Writings ..... paper, $.75; cloth, 1.50
The Garden, the Gate, and the Key 1.50
Treasure Box ..... .50
Truth in Song ..... .50
Wee Wisdom's Way ..... paper, $.75; de luxe, 1.50
Wee Wisdom Picture Book Vol. I, II, III ..... (each) 1.50
†All Sufficiency in All Things ..... .25
Beaux Arts Series (6 booklets marked †) 1.50
Bible and Eternal Punishment ..... .15
Consecration of the Room, The ..... .25
†Directions for Beginners ..... .25
Directions for Beginners (German) ..... .25
Faith that Removes Mountains ..... .25
Finding God ..... .25
†Finding the Christ ..... paper, $.25; keratol, 1.00
Finding the Christ (German or Spanish) ..... .35
†God's Hand *and* Loose Him and Let Him Go ..... .35
§Good Words ..... .35
‡Giving and Receiving ..... .25
How to Attain Your Good ..... .35
Holy Spirit, The ..... .25
In Christ's Garden ..... .50
Inspirational Series (3 booklets marked §) 1.00
‡Invisible Resource ..... .25
Joy *and* The Way of Attainment ..... .25
Lord's Prayer, The ..... paper, $.50; keratol, 2.00
Love: The Supreme Gift ..... paper, $.50; cloth, 1.00
Love's Roses ..... .25
§Morning Meditations ..... .35
Oneness with God *and* Neither Do I Condemn Thee ..... .25
Philosophy of Denial ..... .25
†Practice of the Presence ..... .25
‡Prosperity and Success ..... .25
Prosperity Series (4 booklets marked ‡) 1.00
Pure Reason and Honest Logic of Practical Christianity ..... .25
Sayings of Jesus, The ..... .35
Silence, The ..... paper, $.50; keratol, 2.00
§Spiritual Law in Business, The ..... .35
Tithing ..... .25
Talks to Men ..... .25
†Trusting and Resting ..... .25
Unreality of Matter ..... .25
‡Wealth and Wisdom ..... .25

THEY TESTIFY OF THE PROSPERITY BANK

Three times have I sent for a Prosperity Bank, and each time my husband has been given an increase in salary. We are thankful to God for his many blessings, and to dear Silent Unity for prayers for our prosperity.

Heretofore, I always have had very little work during the fall and winter, but since I asked for your prayers and received the Prosperity Bank, I have not had a day off, and I cannot fill all my engagements.

When I think of how wonderfully our Prosperity Bank has worked, it seems a miracle indeed. Now I am busy getting ready to move to another state to join my husband, and our family will be united again, thanks to you. Our moving seems like a fairy story. Not only this have I to thank you for. The joy of living and the different view of life which I now have, are beyond price.

Recently I received your Prosperity Bank. Not long since, I sent off a manuscript which had been rejected by publishers for years. This morning came a note of acceptance from a large Eastern publishing company, offering $50 for my story. The things that I needed most—more love, more generosity, more kindness—are coming to me day by day. I no longer feel that awful malaise of the soul which formerly paralyzed my efforts.

Fill out the application blank below:

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

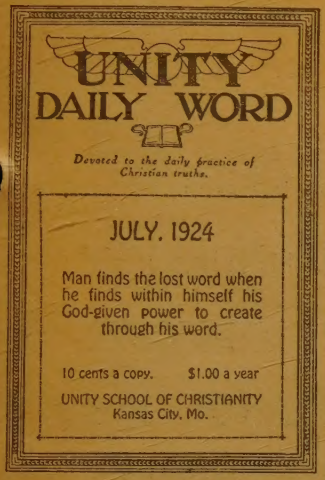
Please give me special prayers for increased prosperity, and send me a Prosperity Bank. I will save $3, the amount necessary to pay for subscriptions to Unity magazine for three persons, whose names and addresses are inclosed with this blank.

Name .....

Address .....

City ..... State.....

Write the names and addresses of the three persons to whom you are sending subscriptions, on a sheet of paper and inclose with blank. 6-24


UNITY
DAILY WORD
Devoted to the daily practice of Christian truths.
JULY. 1924
Man finds the lost word when he finds within himself his God-given power to create through his word.
10 cents a copy. $1.00 a year
UNITY SCHOOL OF CHRISTIANITY
Kansas City, Mo.

UNITY'S NEW MONTHLY MANUAL OF DAILY STUDIES

May 15, 1924.

Dear Unity Friends:

Our new monthly magazine will be devoted to the daily practice of speaking the Word. Each day will have a full page, giving the meditation for the day, instructions upon its application, and correlative passages from the Bible and from Unity books.

Being pocket size, the UNITY DAILY WORD can be carried with you on all occasions.

The first issue will be mailed in June. Subscriptions, $1 a year.

Yours, in the Truth,

THE EDITOR,
UNITY DAILY WORD.

UNITY IN CHRIST

Let us unshrinkingly possess the confession of this hope--for the Promiser is faithful--and encouraging one another, incite ourselves to love and noble actions; not neglecting the assembling of ourselves together.

—*Hebrews 10:23, 24*—Ferrar Fenton Translation.

PRINTED IN U. S. A.